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DEDICATION.

To the Clergy of the Established Church of England;—to the Ministers of the Established and Free Churches of Scotland;—and to the Ministers of the Presbyterian Church of England.

Reverend Sirs,

It is with much respect that the writer of the following pages presumes thus to address you; for he can count among the members of your respective denominations some of his dearest and most cherished friends. And as he considers a brief but well-defined outline of doctrinal belief to be essential to the identification and the spiritual influence of every Christian Church, he respects you for your written Creed, even although he cannot concur with all its doctrines.

He respects your Creed, because it is a vast improvement upon the superstitious rites which it supplanted, and on account of the incalculable good which it has effected throughout the world; and he honours the memory of the great and good men to whose care it has, from time to time, been specially committed, whose wisdom and prudence have, to a great extent, prevented its errors from proving prejudical to the best interests of mankind.

He considers a written Creed to be of high moment, inasmuch as every one should be clearly and distinctly taught, what he ought to believe concerning God—what his relations are to God—what God requires of him—and how those duties or demands are to be met and fulfilled. On subjects of such vital import, no Church should give an uncertain sound to its sentiments; no Church should be without its brief but comprehensive confession of faith; for the Articles of a written Creed are more open to con-

sideration, and, in cases of error, are more amenable to correction, than those of a Creed that is not written; and it is a well-known fact that many ministers whose doctrines are not defined, preach all manner of inconsistent dogmas.

The Bible obviously abounds more in matters of habitual practice, than in those of abstract principle, though it teaches both *faith* and *duty*. For the very important subjects of which it treats are presented in a pointed and practical manner, rather than in accordance with systematic arrangment; and the *particular*, the *special*, and the *practical* statements and illustrations which it furnishes, preponderate greatly over those that are *general*. From thence may have arisen the inconsiderate, crude, inaccurate, and inconsistent views that are entertained by different men regarding the spiritual agencies and their effects; and the mistakes that have been made by failing to discriminate things that are *essential* from those that are merely *instrumental*, and by assuming statements that are only of *particular* or *special* import to be of *general* application, and *vice versâ*. Inattention to these small but important distinctions: mistaking the species for the genus—the branch for the root; misplacing the order of spiritual sequences, underrating some things, overrating others, and thus entertaining and teaching false opinions—have given rise to the numerous distinct religious sects, and to their still more numerous beliefs—the former professing to be wholly guided by, and the latter to be solely derived from, one and the same book.

It is obvious, however, that the *general* or fundamental scriptural doctrines were well understood in the Apostolic age, and those inculcated in the New Testament are chiefly transmitted to us, as they were incidentally expressed by Christ and His Apostles, to shed light and knowledge on subjects where darkness and ignorance prevailed, or to correct errors that had crept into public opinion. Hence, as many of the statements of Scripture and its historical incidents are examples or illustrations of the laws or rules of action which flow from those fundamental doctrines or primary principles; when these principles are fairly deduced from their results, there cannot be a more tangible proof of their existence and operation.

As a whole, the Bible is not therefore so much a book of general principles or doctrines, as a book from which general or primary principles or doctrines may be elicited; and as this

elicitation appears to be work which should devolve upon some body of men, rather than upon private persons, should one or more individuals feel called upon to undertake this duty, and thereby introduce innovation into existing opinion; it seems only reasonable that the new opinion should be submitted to the consideration of some accredited body conversant with the subject so treated, to obtain its sanction and approval, before it be admitted as established truth.

It is, consequently, with much diffidence, though not without confidence, that the subject-matter of the subsequent chapters are offered to your consideration. The writer is diffident because he knows he addresses men in an elevated position, who are better, abler, and more learned than himself; and yet these are the circumstances that create confidence, that his conclusions will not be exposed to unnecessary or rancorous criticism, but be examined with the forbearance and candour which the importance of the subjects deserve.

The questions introduced are by no means new; they are of the most obvious kind and of the gravest character, and have been reviewed for the sole purpose of dispelling error and eliciting truth; and while it is not to be expected that of the several innovations that have been made upon time-honoured opinion, all shall be sustained, yet if but a few of the more momentous shall be established, these pages will not have been penned in vain.

The statements regarding the mineral and the vegetable kingdoms will not be questioned—that God has conferred the functions of reason on the higher animals appears to the writer quite conclusive—that a moral motive-power should be substituted instead of intellectual qualifications to represent the essential characteristic of the human soul, seems equally obvious; and that the true character of God, and of his relations and dealings with man, have been misunderstood and misrepresented, and are, to limited extent, corrected in the following pages, will, he thinks, be also conceded.

But while the very solemn and important subject of the Holy Trinity, and the minor subjects of the written Word, the Sacraments of Baptism, and the Lord's Supper, and the nature and kind of the resurrection body, have been examined with the same care and candour, the truth of the conclusions arrrived at, do not, in every respect, appear so certain, and are, therefore,

specially submitted to your consideration. Not that the reason of the writer wavers in regard to the truth of his conclusions in respect to the several persons of the Trinity; but the subject is so awful, and the responsibility resting on those who handle it so great, that he longs to see his opinions generally shared by others, or to find that they are conscientiously and reasonably refuted.

Reason is given to man for his guidance, and he is held accountable by God for its proper use; but the reason of every one is, nevertheless, from various causes, liable to err: if, therefore, what he believes true shall be proved false, he profits by the correction; for he who acquires truth, and gets rid of error, is a double gainer.

"Crude notions come and quickly go,
But truth remains for ever."

The subjects thus introduced and commented on, are, therefore, respectfully submitted to your consideration and care, for your approval, or condemnation; and while no one can foretell what may turn out to be his duty, the writer believes that he has done with these questions, that he has already performed his part, and can, in the language of Scripture, confidently say, "If the council of this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God;" and in this he feels assured you will unite your cordial and fervent Amen.

CHAPTER I.

INTRODUCTION.

Dr. Watts' opinion of the importance of the knowledge of fundamental principles, and how questions of natural and revealed religion should be treated—His suggestion adopted—Questions proposed—Their answers suited to constitute primary principles—Free inquiry into established opinion, and correction of error, adopted by the Fathers of the Reformation—The same liberty taken here—The decision of the Reformers not final—Some of the doctrines of the National Churches questionable—What is God?—Answers by the Church of England and the Church of Scotland—Their representations deficient and imperfect—They exhibit His attributes, but overlook His personality—What His personality or motive-power is—His justice limited and His mercy neglected in the National Creed—God's representation of Himself.

In Dr. Watts' treatise on Logic, where he gives "general directions to assist in judging aright," he says:—

"It is very useful to have some general principles of truth settled in the mind, whose evidence is great and obvious, that they may be always ready at hand to assist us in judging of the great variety of things that occur. These may be called first notions or fundamental principles; for though many of them

are deduced from each other, yet most, or all of them, may be called principles, when compared with a thousand other judgments which we form under the regulation and influence of these primary propositions.

"In questions of natural religion, we must exercise the faculty of reason which God has given us; and since He has been pleased to afford us His word, we should confirm and improve, or correct our reasonings on this subject by the Divine assistance of the Bible.

"In matters of revealed religion, that is, Christianity, Judaism, &c., which we never could have known by the light of nature, the word of God is our only foundation and chief light; though here our reason must be used, both to find out the true meaning of God in His word, and to derive just inferences from what God has written, as well as to judge of the credentials whereby Divine testimony is distinguished from mere human testimony, or from imposture.

"As Divine revelation can never contradict right reason, for they are two great lights given us by our Creator, so reason ought by no means to assume to itself a power to contradict Divine revelation."

Realising the importance of these remarks at an early age, a considerable portion of the leisure of an ordinary life has not been deemed too much to devote to the elicitation of what Dr. Watts so justly values, and what are so necessary to the welfare of man—namely, a few correct "first notions or fundamental principles to assist in judging of the great variety of things which occur."

With the use of reason, aided by Divine revelation, and in humble dependence on the enlightening and restraining influence of the Holy Spirit, let us therefore inquire, as questions which vitally concern our temporal and eternal happiness, what is God? what is man personally? what is he relatively to God? and what is he relatively to other terrestrial beings? For were these great and important facts clearly discerned and well understood, they would form a stock of fundamental principles, which would assist in judging many momentous questions that materially affect mankind, and would settle disputes that have long and vexatiously agitated the public mind.

The principle of free inquiry introduced by the Fathers of the Reformation, regarding the opinions formerly entertained and established on these subjects, was productive of much good. Darkness, ignorance, and superstition had stagnated undisturbed among the people for centuries, and their baneful emanations polluted the moral atmosphere; but the light of knowledge that dawned at the Reformation dissipated the unhealthy gloom that overshadowed Europe, eradicated false and fancied notions, established opinions that were more reasonable and consistent with truth, opened the way for a freer, fresher, and purer interchange of opinion than had previously been permitted, and thus not only dispelled much that was temporally pernicious, and spiritually destructive, but introduced what has proved in a high degree, physically, intellectually, and morally beneficial. The Reformers did well: they removed the more conspi-

cuous errors of the Apostate Church, though others less evident were overlooked and allowed to remain; others they touched, but did not much improve; and in a few cases they actually introduced groundless opinions, which have proved stumbling blocks against which many well-meaning men have fallen.

In thus speaking of the treatment and promulgation of doctrines by the Reformed Church, we confine our remarks to the tenets held by the branches of it planted in this country, which we look upon as the most perfect, and with which we are best acquainted. Hence, the observations made and the considerations submitted are offered with a view to ascertain the true principles by which natural and spiritual existences are governed, and with a hope that the knowledge thus acquired may tend to correct some of the fundamental errors of the National Churches.

In doing this, we only take a liberty which the Fathers of the Reformation claimed for themselves; and of which they have left us a legacy of their example, to imitate and transmit to posterity. They did not even view their own decisions as final and conclusive, though unfortunately they were subsequently considered to be so, and were legally confirmed by Act of Parliament. For while they declare that "The Church hath power to decree rites and ceremonies, and authority in controversies of Faith," they add, "And yet it is not lawful for the Church to ordain anything that is contrary to God's Word written; neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the

Church be a Witness and a Keeper of Holy Writ, yet as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation. General Councils may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture."*

Now as several of the tenets of the National Creed, when carefully examined by the unbiassed reader, are found to be inconsistent with each other, contrary to the spirit of the Gospel, at variance with reason, and repugnant to common-sense, it is high time that something should be done besides fault-finding: the things complained of should be proved erroneous, and truths adduced and established in their stead. For this purpose let us select some of its leading doctrines, point out their defects, show wherein they disagree with each other, and in what respects they are incompatible with the Word of God, and endeavour to substitute truth for error.

The first question we suggested was: What is God? The Church of England answers the question as follows:—"There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible."† And according to the Church of Scotland—"God is a

* 20th and 21st Articles of Religion.
† 1st Article of Religion.

Spirit, infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth."*

In as far as these definitions extend there is not much to find fault with; but viewing them as a delineation of the Being they are designed to represent they are grievously deficient. "Wisdom and power," for instance, are necessary means to produce premeditated effects; and the more comprehensive and difficult of production any premeditated effect is, the higher the "wisdom" and the greater the "power" that are required for its accomplishment. But "wisdom and power," however great, are simply means that are used to obtain or to produce certain purposes, and not the agent who uses the means. As means, they may be absolutely essential to the purposes for which they are applied; but even in that case they are clearly capabilities or instruments, and not peculiar and distinguishing attributes of Deity. They may be worked for good or exercised for evil; they may be used to diffuse blessings among mankind, or to deal blight upon their dearest hopes, and do not therefore, even by their effects, manifest an inherent nature or disposition of their own, but that of the Being by whom they are directed. Of the nature and disposition of God, however, the articles we have adduced are altogether silent, except in whatever may be gathered from the somewhat indefinite properties, "holiness," and "goodness," which do not seem to be used by the compilers for any primary purpose, and are what we

* Shorter Catechism.

deem too vague to adopt here, as attributes from which to reason.

Indeed, the properties referred to by these articles chiefly represent states or conditions of being, and functions for effecting certain ends, and not attributes that are necessarily essential to the divine character. The wisdom and power of God are practically illustrated in the works of creation, and by the maintenance of the things created, and His government by law is represented by the declaration of his unchangeableness and truth. But these properties do not work spontaneously and of their own accord: they are wrought, and by whom? Anterior to, and owning these attributes, there is a creating and directing Being, whose they are, and whose purposes they serve; yet strange enough, neither His nature or disposition nor the motive which incites Him to act is directly referred to in these articles, far less are they represented and explained. The means and modes by which God performs His work are duly recorded, but His Personality is overlooked, if not ignored. This lax method of treating a subject so important is as absurd as to estimate the character of a person by his ability to accomplish certain work, and to set at nought the principle or motive which induces and directs his efforts to do it well.

But though the ability to effect a premeditated purpose forms no criterion of the motive or principle that directs the operations adopted to accomplish it, yet this may be discovered by the result of these operations. For, before a rational agent performs an intelli-

gent act, he premeditates or intends by that act to effect some definite purpose, and if his intention has reference to a purpose that will affect the welfare of others it must necessarily be either prejudicial or beneficial to them; and as all persons feel as they are affected, the result of the act stamps upon the minds of those whom it affects the opinion which they form of the character of the agent. If they are affected favourably, the impression they receive is, that the nature or disposition of the agent is good and kind; but if unfavourably, that it is unkind and cruel. This illustrates the act of ascertaining the nature of a tree by its fruit —the nature or spirit of an agent—from the effects of his actions; and if we can so determine in such cases, we can even with greater certainty predict the kind of action that naturally flows from one whose spirit or disposition is accurately known.

The Church of Scotland states that God is a spirit, but she does not intimate what a spirit is, nor does she give any decided idea of the nature of that spirit. To fill up this void, we conclude that a spirit is a primary, or fundamental *motive* and *force*, whose *inherent principle* and *powers* have a *definite* and *unchangeable* tendency. Now in respect to God, who is a spirit: What is His *primary motive?* and what is its *definite* and *unchangeable tendency?* The nature, disposition, or primary motive of God is clearly discernible from the works of creation; for nothing short of supreme *love* to man could have induced Him to establish a plan so wonderfully magnificent and so suitably adapted to the requirements of his constitution, as the world pre-

pared for his use exhibits. Not only do its resources supply him with mental enjoyments and temporal gratifications, but the promotion of the production of those resources tends to improve his physical and intellectual faculties, to benefit his health, and to increase his happiness. We are not, however, dependent upon the Book of Nature, alone, for information of the fact, that the motive or spirit manifested by God toward man is *disinterested love;* the same truth is established by Scripture. "God is *love*,"* says the Apostle John: love is His essential and primary property, and to it all His other attributes are subordinate. It is the personal and distinctive characteristic of Deity; whereas His other attributes merely represent the functions by which He acts, and the laws by which His operations are governed, and are consequently secondary and subservient to this His primary principle.

It is somewhat remarkable that there should be another attribute of God, included, indeed, in the National Creed, but denied the prominence that its importance demands — namely, *justice*. Such anomalous conduct on the part of its compilers makes it all the more desirable that this attribute should be specially brought forward for consideration. It is true it is admitted as a tenet, but practically, so stinted of its legitimate strictness, and mystified by dogmatical doctrines, that its power is but partially felt, and its force considerably restrained. But leaving this assumption for subsequent confirmation, let us

* 1 John iv. 8.

proceed, at once, to substantiate the fact that justice is, in the completest and strictest sense of the word, one of God's attributes. This we shall do, by shewing from the evidence of Scripture, that God is impartial, and no *respecter of persons*. In St. James's epistle "to the Twelve Tribes, which are scattered abroad," he tells them that "the wisdom that is from above" (plainly, the wisdom that is from and of God, and consequently guided by the primary principle which represents or constitutes his Divine essence),—is "full of mercy and good fruits, without partiality and without hypocrisy." * In St. Paul's epistle to the Romans, while reasoning of the justice and the judgment of God, he crowns his argument with the following words:—"For there is no respect of persons with God;" † and in the Acts of the Apostles, St. Peter gives his testimony in behalf of the same fundamental principle, by expressing from evidence his conviction of its reality. "Of a truth *I perceive* that God is no respecter of persons." ‡

Should the property of *impartiality* thus evinced appear to any one to be an attribute distinct from that of justice, we entirely differ from his opinion. It is simply a prominent feature of the latter that has been much overlooked, and therefore demands the greater attention; but whether it is viewed as a constituent of justice or as a separate attribute of Deity is immaterial—there it is, an important fact "a general principle of truth," which deserves to be stored in the mind to assist in the deduction of other principles.

* James iii. 17. † Rom. ii. 11. ‡ Acts x. 34.

The attribute of Divine *mercy* appears also to be overlooked in these articles, notwithstanding the prominence that is given to it in Holy Scripture. To some this attribute may, at first sight, appear at variance with that of justice; but we shall subsequently shew, in *the scheme of salvation*, that they are reconcilable by the propitiation furnished by Jesus Christ. Meanwhile, we shall adduce a few extracts from Scripture, not only to prove the existence but the elevated character of the attribute of mercy. God's record of Himself is as follows:—"The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."* King David's testimony is,—"Thou, Lord, art good and ready to forgive; and plenteous in mercy unto all them that call upon thee."† The Apostle James says, "The Lord is very pitiful, and of tender mercy."‡ And St. Paul, contemplating the mercy of God as manifested in the redemption of the world by the sacrifice of His Son, writes to Titus as follows: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour."§ Then in writing of this inestimable boon to the Hebrews, he points to it as the seal of the new covenant foretold by the prophet Jeremiah (Jer. xxxi. 31—34): "For this is the covenant

* Exod. xxxiv. 6, 7. † Ps. lxxxvi. 5. ‡ James v. 11.
§ Titus iii. 5, 6.

that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."*

From the foregoing facts, and following the formula of the Church of Scotland, as far as is consistent, we conclude that God is a spirit, whose nature or disposition is disinterested love; that He is infinite, eternal, and unchangeable; comprising in His being, wisdom, power, holiness, justice, goodness, mercy, and truth; is no respecter of persons, and perfectly impartial. This is the portrait which the Almighty has been pleased to present of Himself, in his Holy Word; and when we recollect the solemn enunciation, "I am the Lord, I change not," † it is evident that its various features furnish "fundamental principles of truth, great and obvious, to assist in judging" whether the representations provided by the National Churches correspond with the original, and whether the course of procedure which they assume that God practises towards man accords with truth.

* Heb. viii. 10, 12. † Mal. iii. 6.

CHAPTER II.

THE MINERAL KINGDOM.

Man's character implied by the preparation made for his reception on earth—Relations connecting God and the several divisions of creation to man indicated—The consideration of his constitution postponed till the other divisions be examined—The Mineral Kingdom—Formed of a few elementary substances—The imponderable substances—The elements that preponderate—Simple and compound bodies—Tendency of the elementary bodies to unite—The minuteness of their atoms—The separation and chemical union of bodies—Their number unalterable, and substance indestructible—The essential characteristic and laws of this kingdom.

HAVING thus to some extent answered the question: What is God? It next devolves upon us to consider, What man is personally; what he is relatively, in regard to God and to the various terrestrial beings.

The extent, variety, and magnificence of the preparation made by God for the reception of man on earth bespoke the dignity of the latter—the perfect order in the arrangement of its respective divisions, mineral, vegetable, and animal, their regular gradation from simple to more complex, and their mutual dependence upon each other, indicated that he, for

whom they were made, should have intelligence to comprehend them; and the perfect adaptation of the whole to supply his wants, to gratify his wishes, and to promote his happiness, implied that he should have a mind that could appreciate, and to some extent reciprocate the noble principle of love displayed by the working of the universal plan. In proof of these propositions we are told in the first book of Moses, that after God had created the earth He then created the herbs, shrubs, and trees, subsequently the animals, and lastly man—that all the prior productions were contrived and created to contribute to his comfort and enjoyment, were specially submitted to his care, and subjected to his control. For, in anticipation of his creation, "God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

The preparations thus furnished by God for man exhibit a relation between God and man, namely, the love which the former has towards the latter; in like manner, the special adaptation of these preparations to satisfy man's wants and to gratify his wishes leads us to conjecture *a priori* that appropriate relations necessarily exist between him and the other departments of nature, which are devoted to his support and enjoyment; for in no other case could they, under the existing order of things, be productive of effects so salutary. We shall, therefore, before considering His character and constitution, very briefly refer to

the other departments of nature, in order to ascertain what they are, wherein they resemble, and in what they are distinguished from each other, and how they are severally related the one to the other. For having ascertained these facts, we shall find ourselves in a more favourable position to obtain an acquaintance with man's nature and constitution, and to perceive the relation in which he stands to the other departments of nature.

The first department referred to is the earth or Mineral Kingdom—the terraqueous globe and atmosphere. What was it, before its hills were clothed with grass, its valleys adorned with trees, its glens with shrubs, and its plains had become the scenes of fertility and animation? What of its constitution? its laws? its principle, or essential characteristic? It was then what it now is; and notwithstanding the mountains, hills, plains, valleys, oceans, seas, lakes, rivers, clouds, and atmosphere abounding in each of its five divisions, and the various metallic compounds which their several countries produce, it has been shown that all these and every thing else included in the Mineral Kingdom are formed of different combinations of a few elementary substances. These elements amount in number to about sixty-five, they may be subjected to measurement and weight, and have received the general name of ponderable bodies. They are well-known, and suitably distinguished from each other; many of them, however, are very rare, others more general, while fifteen or sixteen of them are so plentiful that the substances which they go to

form make up the greater part of the earth's bulk. In addition to the ponderable elements there are also found in the Mineral Kingdom four other elements, namely, light, heat, electricity, and magnetism, which are imponderable; but their separate identity has not been clearly ascertained.

The elements which preponderate in the Mineral Kingdom are here subjoined, and arranged according to the order of their abundance, viz.:—

1. Oxygen.	6. Sodium.	11. Calcium.
2. Hydrogen.	7. Aluminum.	12. Magnesium.
3. Nitrogen	8. Carbon.	13. Sulphur.
4. Silicon.	9. Iron.	14. Phosphorus.
5. Chlorine.	10. Potassium.	15. Fluorine.

The elementary constituents are, however, rarely seen, being, with very few exceptions, presented only in nature after they have undergone a series of changes and chemical combinations; and it is not till these compounds are submitted to the analysis of the chemist that their constituents are obtained in their simple state. Thus, if we examine the matter of which any kind of rock, the atmosphere, or the ocean is composed, we shall find that each of these subjects may be proved to contain two or more distinct kinds of matter, that is, two or more elementary bodies; and when this is the case, the substance is called a compound body. A compound may, therefore, be resolved into its elements, whereas an element cannot be made to yield more than one kind of matter; for if it did so, it would obviously be a compound and not a simple substance. Pure water

is a compound that may be resolved into oxygen and hydrogen; but from oxygen or hydrogen we can only obtain oxygen or hydrogen. Brass may be shown to be constituted of definite quantities of copper and zinc; but copper can only be made to yield copper, and zinc zinc. Hence water is a compound body, composed of the simple substance oxygen and the simple substance hydrogen, chemically combined; and brass is a compound body resulting from the chemical combination of the simple substance copper and the simple substance zinc.

The elementary bodies are not only capable of being united together, but many of them have a natural tendency to do so when brought in contact; and there are numerous cases where this tendency is so strong, that though two elementary substances, say A and B, are already combined, forming the compound A B, a third body C coming in contact with it, having a stronger attraction or a greater affinity for B than exists between B and A, both decomposition and combination take place, the third body C unites with the body B, forms a new compound C B, and sets the constituent A at liberty. Very frequently two compounds mutually decompose each other, and two new compounds are formed by an exchange of their elements.

When bodies thus unite chemically, it is the atoms or ultimate particles of each which combine, not large masses of matter; and, generally speaking, the compound has properties entirely different from those of its elements. Thus, when sulphur, a yellow earthy

solid, combines with mercury, a white fluid metal, they are converted into a fine red powder, which is vermilion. It is not possible for the eye to distinguish two kinds of matter in the vermilion, any more than in its elements, so completely have the properties of those elements disappeared; but how small soever the quantity of it that may be analysed, both sulphur and mercury will be found in it.

Now, the atoms of bodies are small to a degree of which we can form no adequate conception; for it has been shown that one grain of gold of the thinness which it is upon silver wire will cover an area of 1,400 square inches, and that the 1,400,000,000th part of a grain may thus be rendered visible; but small as this portion is, we have no reason for believing that it does not constitute a considerable number of atoms.

When bodies are chemically united, we cannot separate them again by filtration, or by any mechanical means whatever. Heat sometimes produces a separation, but in the greater number of cases this expedient is quite unsuccessful. Even when a volatile substance is united to another which is more fixed, it cannot be separated so easily by applying heat as might be expected from the knowledge of the difference between the volatility of the two constituents. Sulphuric acid does not boil till heated about 600°, while water boils at 212°, but a mixture of sulphuric acid and water does not boil till much hotter than 212°: and what is driven off by boiling is not water, but a compound of sulphuric acid and

water. It is thus impossible, in most cases, to separate the elements of compound substances, either by mechanical means or by the application of heat; but by multiplying experiments in the way of mixture, a discovery has been made which has been of infinite use to chemists, and has greatly enlarged their power over compounds. It has been found that the addition of some other body, to a compound of two or more ingredients which are chemically united will, in many cases, dispose them to separate from each other. The body introduced unites to one of the constituents of the compound, and sets the other constituent or constituents at liberty. Thus, if potash be added, in the requisite quantity, to a compound of sulphuric acid and water, it will combine with the acid and set the water at liberty. If heat be now applied, the water may be distilled off pure, and sulphate of potash will remain behind.

But from our ignorance of the body which will decompose certain compounds, unite with some of their elements, and liberate the rest, it has frequently been found impossible to separate the elements of compound substances. A greater difficulty exists, however, in forming compounds from their elements; for though some of these are easily produced, there are others, the constituents of which we know not the way to bring together for combination, nor the states nor the proportions in which they should be brought.

From the properties of these elementary atoms, it is obvious that their number cannot be naturally

increased nor diminished: they are all computed, and none but He who authoritatively said, "Let the waters be gathered together, and let the dry land appear," can add to or detract from them. The compounds they form may be changed, pounded, bruised, or burned, and nothing left of them but a few ashes—the compound is destroyed, but its constituents are unchanged: these atoms are utterly indestructible, and when they vanish away, they simply regain their individuality, that they may again reunite in the formation of new compounds.

> "Organic forms with chemic changes strive,
> Live but to die, and die but to revive;
> Immortal matter braves the transient storm,
> Mounts from the wreck, unchanging but in form."

The very constitution of the Mineral Kingdom precludes the possibility of individuality existing in any part of it, short of the entire whole, unless we descend to the elementary atom, whose various congeries, chemically combined and accumulated, make up the whole of this department, and hence the general laws which govern it relate only to the atom, or to the whole—those affecting the former having reference to the chemical union of the elementary atoms, and those affecting the latter to the working of the accumulated and aggregated mass.

We therefore conclude that the only essential and peculiar characteristic, or principle, manifested in the Mineral Kingdom is *Indestructibility*—and that the physical laws designated gravitation, the attraction

of cohesion, and chemical affinity and repulsion, express the conditions of the actions of inert matter, or in other words, they are the laws which govern this department of nature; and as those laws are brought into operation in virtue of properties that are inherent in the matter operating, they govern of necessity and are co-existent with matter itself. From the connection of certain kinds of matter, in certain conditions, necessary and invariable results must flow; for all act and are re-acted upon in accordance with their respective properties, and they cannot do differently. Their modes of procedure are immutable as those of the Being by whom they were made; for let it be remembered, when a law of physics is mentioned, that nothing more is implied than a simple expression of the mode in which the Creator has decreed that inert matter shall operate.

CHAPTER III.

THE VEGETABLE KINGDOM.

The relation between the Mineral and the Vegetable Kingdoms—The earth an instrument, not a free agent—God formed the Vegetable Kingdom of materials taken from the Mineral—Distinctive features of these Kingdoms—The elementary substances that preponderate in the Mineral Kingdom are almost the same as those that constitute the Vegetable Kingdom—The constituents of the latter supplied in an order of abundance different from the former, and peculiarly combined through the agency of the element of Life—What Life is—The Vegetable Kingdom created in a fully developed condition—Terms defined—Vital action a property of living organised tissue—Gradation of organised structure—The tendency of the vital functions—Vital stimuli—The vital functions—Active life—Life in the incipient, in the torpid, and in the active condition of structure—The other vital functions are subservient to that of nutrition—Nutrition subjects the elements to new laws and endows them with life—The Plant is not a personality but an individual—Its nature, or principle of action—Summary.

THE next department of Nature primarily devoted to man's use and enjoyment is the Vegetable Kingdom—grasses, herbs, plants, trees, &c.; and the Divine record gives the account of its relation to the earth, or Mineral Kingdom, as follows:—"And God said, Let the earth bring forth grass, the herb yielding

seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good."*

Now, please to observe a relation is here pointed out. The Mineral Kingdom is said to have produced or brought forth the Vegetable. But did it perform this marvellous work of its own personality and inherent power; or were these wondrous operations accomplished by the power of a *Personality* external to it? As we cannot conceive of a *personality* unless accompanied with *consciousness of self-existence*, and with *a will or motive to act*, the earth having neither consciousness, will, nor motive of its own, is not a personality, and consequently, does not work of itself, but is wrought. It is an instrument, not a free agent—an instrument wrought by God, through laws that He has made inherent in it, by connecting them with its mass and its materials, and which operate with the regularity, the uniformity, and the immutability of His own perfections, and which no power short of His can alter or interrupt. So far, therefore, from interfering with the laws which He had already established in the Mineral Kingdom, and imposing duties upon it that were foreign to its ordinary course of action, He, by His own personal act, took of its materials and built them up into the numerous and diversified tribes of the Vegetable Kingdom, according

* Gen. i. 11, 12.

to a determined and pre-arranged plan. For Moses, after enumerating the "generations of the heavens and of the earth when they were created," adds, "the Lord God made every plant of the field before it was in the earth, and every herb of the field before it grew."* The earth thus brought forth or furnished the materials, and the Almighty Architect formed and fashioned them into the various organised structures of the different vegetable families, and specially adapted them to their respective places and purposes.

Corroborative of the mineral origin of plants as enunciated in Scripture, we find from chemical analysis that the Vegetable Kingdom is entirely made up of mineral elements; and curious enough, as we shall subsequently show, it is, with only one exception, constituted entirely from the fifteen elementary substances that exist most plentifully in the Mineral Kingdom. In this we perceive a relation between the Mineral and the Vegetable Kingdoms—both are made up of mineral elements. In this they agree: now let us ascertain wherein they differ. The Mineral Kingdom, unless when viewed as a whole, presents nothing but rude, shapeless masses, without any definite size or determinate configuration without internal structure or anything to distinguish the individual from the mass, a part from the whole, but with individuality residing in every elementary particle; whereas the plant, the type of the Vegetable Kingdom, is an individual composed of various parts, which are mutually dependent on each other, and reciprocally act for

* Gen. ii. 4, 5.

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dom, which are arranged according to the afore-named order, with the list of the most abundant mineral elements already specified.

The elements of the Vegetable Kingdom are—

1. Carbon.	6. Calcium.	11. Magnesium.
2. Oxygen.	7. Phosphorus.	12. Chlorine.
3. Hydrogen.	8. Silicon.	13. Iron.
4. Nitrogen.	9. Sulphur.	14. Fluorine.
5. Potassium.	10. Sodium.	15. Manganese.

A considerable portion of this kingdom may be said to consist almost exclusively of carbon, oxygen, hydrogen, and nitrogen, but the first three preponderate to a very great degree; for woody fibre, sugar, starch, gum, oils, and many vegetable acids contain nothing else. We are not, however, to infer that the other elements, whether they occur in smaller or greater proportions, are less essential to the existence of the plant than those which are more predominant; for no plant can grow, or form cells or fibre, without the presence of certain mineral or saline compounds, which are derived from the soil, and which, when the plant is burned, constitute its ashes. These are potash, soda, lime, magnesia, with occasionally oxides of iron and manganese, as bases; and silicic acid, phosphoric acid, sulphuric acid, chlorine and fluorine as acids, and acid-radicals.* Again, the juices of all plants, and more especially their roots and seeds, contain some one or more of the compounds known by the names of albumen, fibrine, and caseine. Now, these compounds contain small, but absolutely essen-

* Gregory's "Organic Chemistry," p. 239.

tial proportions of sulphur and phosphorus, besides earthy and alkaline phosphates.

From these observations, it is obvious that there can be no essential distinction between the Mineral and the Vegetable Kingdom founded on the nature of the elements of which they are composed; we must therefore look to the peculiar combinations of the elementary substances of the latter, to the development of those substances into organised structures, and to the principle or element of life—the primary natural cause of those combinations and of that development—in order to account for the very marked difference that exists between them. We here assume, though not without evidence, for proof will subsequently be adduced, that life is not the *result* of organisation, but is the *cause* of it—that it is an imponderable substance identical with, or analogous to, heat or electricity; for as long as the structures with which it is connected remain in a condition capable of retaining it, so long do they continue to live, to resist decomposition, and to exercise in a more or less perfect manner their proper functions; but simultaneously with the separation of this element they die, their nutritive functions cease, and they are gradually destroyed through decomposition.

When the Vegetable Kingdom was brought into being, we are told that its numerous families were created in the full growth and vigour of active life, possessing power to support their own existence, and to bring forth germs or seeds which, when placed in the soil, and subjected to the requisite natural con-

ditions, should germinate, develop, and produce structures like the parent plants—and that these structures should, in their turn, reproduce their species, to supply the places which they should vacate, and thus transmit to coming ages their respective kinds.

But before proceeding farther, let us define certain terms. To *produce structure* is to make, to arrange, and to connect organs. *Organs* are the instruments by which vital functions or actions are performed, and without the instrument there is no vital action. A *vital action* is any of those functions on which the condition of active life depends, and the cessation of which, arising from the incapacity of the organ to perform it, would cause death. These vital actions are performed only by living organised tissues, and stand in the same relation to them as the physical properties do to matter in general.

The point at which organisation commences, structure is so simple that there is no manifest distinction of organs. Several functions are performed apparently by one single organised substance; for the lowest plants are without separate organs, as far as it is in our power to distinguish them, for carrying on the vital actions they perform. An organised tissue, apparently of a homogeneous nature, containing fluid matter, is all that can be made out by which the most simply constructed plant carries on its vital actions. But this simplicity of structure exists only at the very commencement of the organised kingdoms. Every advancement in the scale of organisation is indicated by the construction of organs,

manifestly separate, for the performance of individual functions; and invariably, the higher the being, the more complete is the separation of function from function, and consequently, the greater the number of organs, and the more elaborate and complex the structure.

When we inquire into the nature of the functions which the organs of these structures perform, it is obvious that they all tend towards a common object —the maintenance of the integrity of the fabric. Thus, the organs of the perfect plant—the roots, the stem, the bark, the ascending vessels for bearing sap, the descending vessels for bearing secreted fluids, and the leaves are mutually dependent on each other for the performance of their respective functions; and the function of each, and of all, is subservient to one grand purpose—to the integrity of the whole, or to the conservation of the plant. These functions are brought into operation by the action of external bodies with which their respective organs are formed to hold intercourse, and without which the functions could not be performed. These external bodies or physical agents are air, water or moisture, light, heat, and electricity; and as certain conditions of these agents invariably stimulate to action the living organ that they are severally adapted to influence, they are termed in relation to living structures—*vital stimuli*. Thus, the plant cannot perform the vital function of respiration without the leaf, nor having the leaf, without the air; the vital stimulus acts upon the living organ, the living organ reacts upon the vital stimulus, and

the joint action changes the character of the fluid that circulates in the leaf.

The functions performed by the organs of the plant comprehend the processes of absorption, circulation, secretion, respiration, nutrition, and excretion. By these it absorbs food, approximates its food to its own proper substance, converts this substance to its own being, endowing it with its own vital properties, and ejects from its system whatever is superfluous or pernicious to it. As these processes are only found to operate in living structures, they are called *vital actions;* for so long as the structure is capable of performing these actions when under the influence of the requisite vital stimuli, we say that it is alive; but when this state ceases we pronounce it to be dead. And as this condition of life is always operating or in a state of activity, we call it *active life*. *Active life* is, therefore, the operation of the functions that are essential to the growth, maintenance, and renovation of organised structure; and a *vital action* or function is any of those processes whose joint operations constitute the condition of active life.

Though the element of life is most frequently brought under notice in the *active* condition of organised structure, namely, in the condition usually termed active life, that is not the only state in which it is exhibited in nature. It is also manifested in the *incipient* state, in the seed and in the egg prior to the commencement of active existence; and in the *torpid* state during the suspension of the vital actions, as exemplified in the annual hybernation of certain plants and animals,

and more particularly in plants and in animals that are placed in such positions as to cause this condition to be protracted to an indefinite period.

We may, however, very naturally be asked in what manner the element of life is manifested in the incipient and in the torpid conditions of organised structure? Life is manifested in the *incipient* condition of organised structure, *by resisting within a certain range the ordinary influences of physical agents, such as heat and cold, &c., on the structures with which it is united, which would destroy them were they dead or deprived of this element.** And it is farther manifested by the fact, that *the preservation which it thus affords to those structures may extend over periods of indefinite length, if they are not exposed to the agents which stimulate germination.*†

Life is, in like manner, manifested in the *torpid* condition of organised structure, that is, during the annual *hybernation* of certain plants and animals, and more particularly in plants and animals that have been placed in such positions as to protract the completely torpid state to an indefinite period, *by resisting within a certain range the ordinary influences of physical agents on their structures, and by preserving them entire during the suspension of the vital actions.*‡

But as life in the active condition of structure is that which exhibits the greatest variety of phenomena, we shall at present direct our observations to that state. In the embryonic existence of the seedling plant,

*See Append., Section I. p. 361. †See Append., Section II. p. 362.
‡See Appendix, Section III. p. 364.

it is nourished with food prepared for it by its parents, and deposited beside it within the capsule, or husk of the seed; but as soon as it germinates, it is furnished with organs to provide for itself, and has then to search for such substances in the external world as are analogous to those of its own structure, and to prepare and appropriate them for its maintenance, growth, and renovation. This selection, preparation, and appropriation of foreign substances is the business of the plant in its active condition, and are performed by its organs in the exercise of the processes of absorption, circulation, secretion, respiration, nutrition, and excretion.

It would be foreign to the object we have in view to describe the operations of these functions at any greater length than is sufficient to demonstrate the inherent principle or law by which they are governed; and as all the other functions are secondary and subservient to that of nutrition, a brief explanation of its operations and object will illustrate the purpose to which they mutually tend, and which is, in other words, the inherent principle by which they are governed. We therefore presume that the consideration of this function will prove as conclusive as an induction drawn from an outline of the whole.

The Function of Nutrition in the Plant.

The fluid absorbed from the soil by the roots seems in all plants nearly the same, under corresponding circumstances; though of the ingredients of the soil, some are selected more abundantly by one plant and

some by another. The sap in ascending the stem, however, gradually undergoes an alteration by combining with the secretions of the plant which prepare it for that further conversion which is effected by the function of respiration. Through the elaboration of those processes, a very evident change has been produced in the character of the sap; for instead of being a thin watery liquid, nearly the same in all plants, as it emanates from the roots, it is dense and viscid as it descends from the leaves, and contains not only the materials necessary for the nutrition and formation of its different parts, but also products, characteristic of its particular order, and which constitute its peculiar secretions.

When the sap has thus undergone the changes subservient to the function of nutrition, a part of it is expended in the development of leaves, and in the elongation of the branches, while the rest descends by channels in the inner bark, and is applied in its course to the various purposes of the plant—to the restoration of the structure, and to the formation of new layers of woody matter, which add to its thickness. It is, however, to be kept in mind, that when the plant thus takes of the circulating elaborated sap, and transforms it into a vitalised substance similar to itself—shoots it into buds on the sides, and at the extremities of its branches, adds to its bulk by forming it into new layers; applies it to the renovation of its structure, and communicates to these new formations vital properties, it exhibits a process of an entirely different character from that of inorganic combination. The

latter is merely the chemical union of bodies according to their natural affinities; whereas, when the plant produces the before-mentioned changes, it breaks these primary ties, subjects the elements to new laws, converts them into more complex combinations, rears them into structure, and endows them with life. The one can be performed by the hand of man, when the necessary conditions are provided; but the other can take place by the power of life alone. The process of organisation implies therefore both the conversion of homogeneous materials into regular and complex structures, and the endowment of those materials with vital properties.

As the other vital functions are subservient to that of nutrition, the result of its operations shows the purpose which their united operations serve, and that purpose is obviously *the conservation of the structure of the plant.* Now, purpose implies intention, and intention involves a personality who intends and gives direction to effect the purpose intended; but as the plant has neither will nor motive, it is not a personality, and cannot in consequence intend nor direct. Hence a Personality external to itself must have so formed and arranged its organs that their functions should mutually operate for its own individual conservation; and though a plant is not a personality, every plant has an *individuality,* and each individual plant is governed by inherent laws that show, by the invariable result of the operations which they govern, that the primary principle inherent in every member of the Vegetable Kingdom is *self-conservation.* This prin-

ciple represents the *nature* that is essential to the plant, for were it removed it would no longer be a living plant. It is true, it does not know its own nature; nevertheless, its nature exists—there it is, constantly bearing testimony to the truth of its principle. It also illustrates the fact that natural laws operate whether they are known or not; and that, in as far as they affect intelligent beings, it would be well were they known by them, that they might not only avoid acting contrary to their courses, but co-operate with them for their own good.

Inasmuch, then, as the Vegetable Kingdom is composed of mineral elements, and those elements are indestructible, thus far it corresponds with the Mineral Kingdom, but no further; for in addition to these essential properties, which are common to both, every member of the Vegetable Kingdom has an individuality and a nature, which its operations exhibit as the principle or law of *self-conservation*. Moreover, as the component particles of the Mineral Kingdom are governed by laws which act in virtue of the inherent properties of those particles, so in like manner the vital actions of the plant result from the excitement of the matter acted upon by the vital stimuli when these are brought into contact through the medium of the living organ. In the Vegetable Kingdom, therefore, as in the Mineral, the changes which every organism effects are the natural results of its constitution, and are necessary and invariable sequences of its inherent properties under given conditions.

While the vital actions have a direct tendency to conserve the structure to which they belong, one of their mutual results, when the plant is well-developed and in good health, is the production of seed, which provides for the perpetuation of the species notwithstanding the death of the individual; but it does not seem necessary to our object to explain this process.

CHAPTER IV.

THE ANIMAL KINGDOM, ITS NUTRITIVE OR VITAL SYSTEM.

Relations pointed to by Scripture—Adaptation of animals to their purposes and positions—The Vegetable Kingdom composed of individuals, the Animal of personalities—What distinguishes them—The relation of the Animal to the Mineral and Vegetable Kingdoms—Distinctions of the Animal from the Vegetable—The Sentient system—Mandatory Motion—The elementary constituents of the Animal Kingdom the same as those of the Vegetable—The former Kingdom dependent upon the latter—The Animal, in one aspect, a moving plant—The nutritive functions uncontrolled by the mind—Digestion—Nutrition—The tendency of this function is, in both Kingdoms, self-conservation.

THE last department of nature, primarily provided for the physical benefit, the intellectual enjoyment, and the social happiness of man, is the Animal Kingdom, —beasts, birds, fishes, and insects; and its relations to the Mineral and to the Vegetable Kingdoms are spoken of by the divine historian as follows:—"And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living crea-

ture that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth, after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."*

Now, let it be observed that, while the waters are said to have brought forth the fish, the fowl, &c., and the earth to have brought forth the cattle, the reptile, the beast of prey, and so on, it does not appear, as we shall subsequently see, that they did so spontaneously, and of their own accord, neither, indeed, could they for reasons previously given; † nor were they the agents of the Eternal for performing the work. For from what follows it is quite conclusive that they did nothing more than furnish the materials which the Almighty constructed into those multifarious organisms, so suitably adapted to their respective purposes; for it is stated that "out of the ground the Lord God formed every beast of the field and every fowl of the air,"‡ and thus performed the work personally, and not by the agencies of earth and water.

This is a brief and explicit account of the origin of the Animal Kingdom, and of its relation to the Mineral

* Gen. i. 20—25. † See page 23. ‡ Gen. ii. 19.

Kingdom; and one of its relations to the Vegetable Kingdom is also pointed out by the sacred historian, as follows:—"And God said, To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."* The law or arrangement that is here specified is absolute, and relates to the whole of the great division of the Animal Kingdom that feed on herbage; and taking into account the brevity of the history of the creation, it would seem unreasonable to expect that the laws which relate to more limited divisions should be expressly stated, though it is evident that many such did exist, and were in full operation, prior to man's creation.

The case of the Carnivorous Animals, whether beasts, birds, fishes, or insects, furnishes examples of this. The disposition, the organisation, and the habit of each, accord together and mutually confirm the fact that the animal which they represent was created to effect the precise purpose which it serves in the universe. Those whose natural food is fresh flesh secure their prey by stratagem and skill, rather than by strength, and are obviously designed to crop the surplus productions of animated nature, whose increase would prove prejudicial to the general system, yet not to exterminate so much as a single species, so long as it shall continue to be beneficial to it. The same may be said of the classes who live on the putrid carcasses of animals that die from old age, disease, or violence, and by so doing

* Gen. i. 30.

prevent the atmosphere from being poisoned by the pestilential exhalations that would have emanated from their decomposition, and which, if allowed to disseminate, would prove disastrous to health and destructive of life. The natural disposition of each of those animals, coupled to the exact adaptation of its organism for the performance of its special work, point to the purpose for which it was made, and the benefit which its operations secure to the general economy, manifests the benevolence of the Great Designer.

The absolute provision of "every green herb for meat" to the herbivorous animals, implies, from the order of created things, that they should be subjected to fewer changes than the carnivora, that their habits should be more uniform, and their lives less precarious than theirs. Hence the food supply of the former is easier of access, more fixed, and furnished with greater regularity than that of the latter; and this is rendered all the more essential from the fact that, should the former suffer diminution, the number of the latter must necessarily be curtailed by it. The food of the carnivora being limited to the surplus animal production, whatever wastes it wastes that by which he lives. When it abounds he prospers, is fruitful and multiplies, but as it diminishes, he gradually declines, and decreases in number. His office is either purifier of the air, scavenger of the earth, or the maintainer of a certain equilibrium among the unprotected animal races. But these duties are being gradually curtailed by man: as he advances those animals retrograde and

get fewer; yet their office exists, and will continue to be performed by them till he shall supplant them in their duties, and leave no place for them.

The Animal Kingdom is related to both the Mineral and Vegetable Kingdoms in several respects, but differs from them in others, and especially in the very marked essential of being made up of *personalities*. The Vegetable Kingdom, as already observed, is composed of *individuals;* but as they have neither will nor motive, nor knowledge of their own existence, they are not *personalities*. The members of the Animal Kingdom are, on the other hand, not only individuals, but each individual has a will, a power to act, a motive in acting, and a consciousness of its own personal existence, as distinguished from that of its surroundings. Each of them represents the personal pronoun *I*, as distinct from *you, him, it,* or *them*, and is, in consequence, a *personality*. Undoubtedly there are cases where we are unable to determine whether the being we examine is a plant or an animal, but that does not affect the truth of the distinction suggested. The obscurity referred to exists only at the very bottom of the animal scale, and the moment we ascend the difference is no longer doubtful. Indeed, the distinction is tersely alluded to in the brief record of the sacred historian, where he speaks differently of the animal from what he does of the plant; for when he tells us that "life" was imparted to the very lowest classes of the animal creation,* he not only intimates that the Almighty conferred "life," but that "He *blessed* them" also, and thereby

* Gen. i. 22.

gave expression to a principle of their constitution which distinguishes them from vegetables. The life that is here spoken of differs, however, from what we have represented as existing in the plant. Life in the plant is not remarked upon by the sacred historian, and what he speaks of as existing in the animal is sentient life—life so blended with a structure that it feels, knows, and acts. But notwithstanding the great distinction between life, as it is respectively manifested in the animal and in the plant, they are intimately related; for while organic life, as exhibited in the plant, can exist by itself, or on its own resources, sentient life, as manifested in the animal, can exist only when it is ingrafted on a vital system analogous to the plant.

We observed that, when God "blessed" the lower animals, He thereby gave expression to a special principle of their constitution, and we now explain that by blessing them He tacitly intimated that they were capable of being made happy, or in other words, that they were sentient beings, qualified to be pleasantly or unpleasantly affected by things external to themselves, which is not the case with vegetables; for to bless is to make happy, and the Eternal would not have said to them, "Be ye happy," unless He had fitted them to enjoy happiness, and had made special provision that this purpose should be effected.

Chemical analysis bears evidence to the truth of the Scriptural account of the mineral origin of the Animal Kingdom, and of its more immediate relation to the Vegetable Kingdom. For we find that the

Animal Kingdom is constituted of mineral elements that are *indestructible*—that it resembles the Vegetable Kingdom in being constituted of the same fifteen elementary substances that go to the formation of its organisms, and in possessing life, and a nutritive system whose functions operate for the same *self-conserving* purposes. There is, thus, a great resemblance between the Vegetable and the Animal Kingdoms; but the similarity does not consist in sameness of form, but in the nature of the functions that they perform, in the elementary constituents of their structures, and in other analogous conditions. The animal resembles the plant, in being constituted of mineral compounds, in receiving its existence from parents, in possessing life, in exercising vital functions, by which it grows, maintains, and renovates its structure; in giving origin to new beings like itself; in passing through the stages of youth, maturity, decline, and death; and in being thereafter reduced to its original mineral elements.

But while these comprehend the principal properties of the plant, they fall short of those of the animal. They are simply the properties of a nutritive system which is common to the plant and to the part of the animal system which is directly employed in the growth, maintenance, renovation, and reproduction of the structure; and therefore, though a nutritive system comprehends a perfect plant, it only constitutes a part of an animal. To the nutritive system there is conjoined in the animal structure a sentient

system also, and by their union he is complete. Holding the sentient system in abeyance, the phenomena exhibited by both these orders of living beings are alike; but at this point the processes of the plant terminate, while those of the animal are extended and exalted, by the exercise of the distinct and superior operations of the sentient system. *To perceive, to remember, to reason, and to act as reason dictates* are properties possessed by the higher animals but not by the plants; and therefore these properties afford conclusive characteristics by which the animal is distinguished from the plant. This great class of living beings performs, then, two distinct sets of actions—the one common to all living creatures, the other peculiar to sentient or animated beings; the first is essential to life in the active condition of organised structure, the second is necessary to animated or sentient structure alone.

The sentient system is constituted of three sets of organs, termed the organs of *sensation*, of *reason*, and of *mandatory motion*. The function of the organs of sensation recognises the presence and the properties of bodies; the function of the organs of reason suggests, considers, and adopts schemes to effect desired purposes; and the function of the organs of mandatory motion carries the schemes that are thus adopted into practical effect.

By the function of *mandatory motion*, we mean what is generally signified by that of *voluntary motion*. We have not made the substitution from any

favour for the term; but because it is more explicit and less ambiguous. The word *voluntary* means in accordance with the will; but the function of voluntary motion is at present understood to include every action which is executed by the muscles that are under the control of the mind, whether performed in accordance with the free will of the individual who acts, or by constraint and in opposition to his wishes. When for example, a schoolmaster addresses one of his pupils, "Come here, sir, to be whipped;" and says to another, "Please come forward, Master N——, to receive the prize you have so ably merited,"— both commands are obeyed; and by what function? By that which has hitherto been termed *voluntary motion*. The reason for objecting to this as a general term is therefore apparent, since the emotion of the mind when commanding the performance of an act done from compulsion must be altogether different from what it experiences when ordering the execution of anything concordant with its own desires. The former is a compulsory act, the latter a voluntary deed; the one is pleasant, the other painful; the one is done to acquire an accession of pleasure, the other is at best but the acceptance of a lesser evil to avoid the endurance of a greater. The function of *mandatory motion* comprehends, therefore, both compulsory and voluntary actions, and, indeed, all that are performed by the muscles of the sentient system; and it does so without ambiguity or contradiction of terms; for antecedent to all healthy motion, except that which is purely mechanical, the mind

must issue its mandates to the muscles to prosecute the purpose that it intends to perform.

From this digression it is necessary to revert to the elementary constituents of this kingdom, and to their close correspondence with those of the Vegetable Kingdom. The elements of each are, indeed, identical, but they are combined in a dissimilar manner, and are found to exist in a different order of abundance. The following is a list of the elements of the Animal Kingdom, arranged in the order of the abundance in which they are usually found in it:—

1. Carbon.	6. Phosphorus.	11. Iron.
2. Oxygen.	7. Sulphur.	12. Fluorine.
3. Nitrogen.	8. Sodium.	13. Chlorine.
4. Hydrogen.	9. Potassium.	14. Silicon.
5. Calcium.	10. Magnesium,	15. Manganese.

Carbon, oxygen, nitrogen, and hydrogen constitute almost entirely the soft parts of the body; the phosphate of lime, the phosphate of magnesia, and the fluoride of calcium compose the chief part of the bones. Iron is an unfailing constituent of the blood; sulphur is principally met with in the hair and brain. Sodium, potassium, and chlorine are found in the teeth and bones; and silicon and manganese are found in the hair.

The same mineral elements that are essential to the support of the plant are thus indispensable to the maintenance of the animal; but as the latter can only appropriate them in the conditions in which they exist in organised substances, he is dependent on the plant for his support; and hence the deep

significance of the Divine declaration, in behalf of the Animal Kingdom, "I have given every green herb for meat." The vital functions of the plant is the only means by which inorganic matter is extracted from the earth, and converted into organised structure; and as the vital functions of the animal system are incapable of assimilating any kind of matter into its own substance but what has been already organised, the plant provides and prepares its food. The ultimate end of the inanimate class of living beings is the elaboration of aliment for the animate, —the existence of the plant is spent in ministering to the existence of the animal.

As the functions of the animal are more numerous, more diversified, and are carried on with greater energy than those of the plant, it is absolutely indispensable, in order that the functions of the various organs may sustain their just relations, and unite in the maintenance of harmonious action, that the animal should possess a superior and more complex structure than the plant. For, could we imagine a plant not fixed to the soil, but so constructed as to move from one place to another, such a plant could not be always in contact with its food; and in consequence, while it exercised its faculty of *mandatory motion*, it could not do otherwise than interrupt or suspend the function of *nutrition*. In a being capable of carrying on these two functions simultaneously, the entire apparatus subservient to the function of nutrition must necessarily be modified. Instead of having roots, fixed immovably in the earth,

and spread out in a soil suited to transmit nutriment to these organs, in a state fitted for absorption, it would require to be provided with a reservoir for containing its food, that, whenever it changed place, it might carry its aliment along with it.

Such, accordingly, is the modification uniformly found in all animals; and these food-reservoirs, or digestive-cavities, are not only indispensable from the intervals that occur between the periods at which the food is taken, but as it is usually found in a form more or less solid, a digestive cavity is necessary to soften and prepare it for absorption. For while the roots of vegetables are placed in the soil, and ramify through it in search of nutriment, the absorbents of animals (which may be said to carry their soil about with them) are distributed on the walls of the digestive cavity, just as the roots of plants are externally extended into the earth, and are, in this manner, brought into contact with the food.

The higher animals, like the more perfect plants, possess, then, a nutritive system, constituted of various organs, each organ having a special function, which is mutually dependent on those of the other organs, and the joint operations of which are subservient to the conservation of the entire animal. It is, however, worthy of special observation, that though the animal is a personality and possesses will and motive, and power to act, he has no control over the functions of the nutritive system, beyond the subservient processes of mastication and deglutition. He may neglect the necessary supplies, or refuse to chew or swallow them;

but having partaken of his food, it has passed the natural limits of his jurisdiction, and his power over it has ceased. The nutritive functions proper are thus in no way under the government of the individual—they are entirely involuntary and cannot by his wish or will be accelerated or retarded, they are called into operation by means of independent bodies with which their respective organs are adapted to hold intercourse, and under the requisite conditions they are invariably excited to action. These functions, which have for their object the conservation of the structure, are, as in the plant, absorption, circulation, secretion, respiration, nutrition, and excretion.

It is a general law of vitality, that the materials of nutrition can only be introduced into the living system in the fluid state; and although the ingestion of solid aliment by the higher animals might seem to contradict such a principle, a little examination into the character of their nutritive organs will show that they are framed in conformity with it. In addition to the absorbent system with which plants are furnished, and which is the medium of communication between the nutritive system and the external world, nearly all animals, as has recently been stated, are provided with digestive cavities for the reception of their food, and for its reduction to a state suited to enter the absorbing vessels. There the food is acted upon mechanically by the motion of its walls, and chemically by the secretions poured from its surfaces, and by these means it is reduced to a fluid form, and the nutritious parts of it separated

from that which may be rejected. It is yet, however, just as much exterior to the system as if it were placed in contact with the skin; for it cannot be regarded as introduced into the system until it has been absorbed, and up to this period it holds precisely the same relation to the lacteal vessels, or absorbents, as the fluid which has percolated the soil bears to the roots of the plants which ramify through it.

The same reasons render it unnecessary to enter at length upon the vital functions of the animal, as withheld us from referring in detail to the subordinate vital functions of the plant. Our object is now what it was then—to exhibit natural similarities and distinctions, and to evolve essential principles only; and as in the plant the function of nutrition is the primary purpose, while the other functions are secondary and subservient to it, so in the animal the self-same arrangement holds good, and therefore it is presumed that the elucidation of the operation of the function of nutrition will, of itself, be sufficient to show the *inherent principle* by which the nutritive or vital functions are governed.

The Function of Nutrition in the Animal.

The alimentary materials taken up by the absorbents must undergo important preliminary changes before they become part of the organised fabric. The first change which is perceptible is the formation of organisable products,—which appears to be produced by a combination of the materials absorbed with

some of the secretions supplied by the blood; and this change seems to commence, as it does in plants, so soon as these materials are absorbed. The organisation of the combinations formed in this manner appears to begin while they are yet diffused through the circulating fluid, and vital properties seem to be simultaneously communicated to them. From these materials, while circulating as arterial blood, the individual tissues of the fabric are created and renewed by the process of nutrition; for every uncombined particle of matter, which is capable of being assimilated, has the ability to exhibit vital action when made part of a living system by the process of organisation; and these vital properties are as essentially connected with organised living matter, in the active condition, as are those usually denominated physical, with matter in its more common aspects.

Each tissue derives from the blood the materials which its organism requires, converts it into an organised structure like itself, and in the very act of organisation develops vital powers in the new tissue. But all that can be seen of this process, with the best aids that can be had, only brings us to the confines of a grand operation which can alone be performed by the power of life. "Arterial blood is conveyed by the arteries to the capillaries; but before it has passed from under the influence of the capillaries, it has ceased to be arterial blood. Arterial blood is conveyed by the carotid artery to the brain; but the cerebral capillaries do not deposit blood, but brain. Arte-

rial blood is conveyed by the nutrient arteries to the bones, but the osseous capillaries do not deposit blood, but bone; arterial blood is conveyed by the muscular arteries to the muscles, but the muscular capillaries do not deposit blood, but muscle." The blood conveyed by the capillaries of brain, bone, and muscle is the same. All comes alike from the circulating system, and is alike conveyed to all the tissues; yet in the one it becomes brain, in the other bone, and in the third muscle. Out of the same fluid, these unconscious chemists manufacture brain, bone, and muscle—all the fluids and all the solids of the body.

By these means are maintained the growth and development of the parts, and their continuance in the healthy state, that is, the state in which they are fitted for the exercise of their respective functions; and by these means are also produced the restoration of what may have been impaired from accidental causes, such as mechanical injuries, &c.

The resemblance of the reproductive system of the animal to that of the plant, by which the species is preserved, in defiance of the death of individuals, is no less remarkable than that of the correspondence of their vital systems; but as the comparison of the latter seems all that is essential to illustrate the identity of the vital principle or law that governs this system in both kingdoms, further comparison is rendered needless. The entire operations of the vital or nutritive system of the animal tend, as in the plant, to its *self-conservation;* therefore that term expresses the principle which governs simply

vital, organised systems, whether vegetable or animal.

Hence, in as far as we have yet described the animal, we have represented him as an organised structure, possessed of life, and exhibiting all the phenomena proper to living beings in general, but nothing more,—just one step in advance of inorganic matter. In this state, however, the animal is not complete, as we have treated only of the nutritive system, in which he is not distinguished from the plant, while the sentient system, which is subservient to animation, and constitutes the grand distinction between the animate and inanimate races—between animals and plants, has been little more than alluded to.

CHAPTER V.

THE ANIMAL KINGDOM—SENTIENT SYSTEM.

The sentient system dependant on the vital system — Life in the animal—Its proper personality—The organs of the sentient system — Their functions — Resemblances of the sentient to the nutritive system—The Sensorium—"The spirit of the beast"—Organs furnished to each animal in proportion to its requirements—Their senses—What the property of a body is—The function of reason — Memory — Reflection—Judgment—Mandatory motion—The nerves of sensation and of mandatory motion—The functions of the Sensorium—The inherent principle of animal nature—Instinct—Errors regarding the human soul—Man and beast degraded.

We have stated that in the animal constitution there is intimately blended with its vital system a sentient system also, and we find that the latter is as dependant on the functions of the former for its support as one vital function is upon another. For even in the fœtus, "it is found that the heart is constructed, and is in full action, before the brain and spinal cord, the central masses of the sentient system, are in existence, and that these masses are themselves built up by processes to which the action of the heart is indispensable."*

* "Philosophy of Health," vol. ii. p. 324.

In the plant, *life* is confined to a nutritive system, and its power is there restricted to the capabilities of that structure to the offices of its functions, and to its general conservation; but in the animal, *life* is extended to a sentient system also, and by it other and different functions are manifested. These functions are exhibited in the higher animals, by their acquiring knowledge, through the instrumentality of the senses; by retaining the knowledge thus acquired, through the faculty of memory; by using it properly, through the operations of reason; and by putting the dictates of reason into practice, by the function of mandatory motion. Life,—the element of life, the principle of life, or the spirit of life, thus appears in the animal constitution as the personality that owns and governs the structure, as the *him* to whom the various members of the body belong and whose behests the organs of mandatory motion obey, and especially as the element by which, when united to a sentient system, God distinguishes a living animal from a living plant, —being that by which he rendered the animal susceptible of happiness, and through which the provision he made for him makes him happy.

The sentient system, as has been already observed, is properly constituted of three distinct sets of organs, namely,—those of *sensation*, of *reason*, and of *mandatory motion*. The function of the first set of organs, those of sensation, is for the purpose of *acquiring knowledge;* of the next, those of reason, for *devising or adopting means to effect desired results;* and of the last, those of mandatory motion,

for *putting the schemes so devised or adopted into practice.*

Between the nutritive and the sentient systems there are certain resemblances which we should not pass unnoticed. They are these: as the organs of the nutritive system do not act independently and alone, but reciprocally, and are connected by the channels of the blood, so, in like manner, each of the sets of organs constituting the sentient system are mutually dependant for their effectual operations, and are connected by the channels of the nervous fluid. Moreover, as life exists in the whole nutritive system, but more particularly in its centre, the heart, so animation or sentient life may be said to reside in the whole sentient system, but especially in its seat and centre, the *sensorium.* Among the higher animals, to which these remarks more particularly refer, the sensorium, or seat of sensation, is situated in the brain; in descending the scale to such animals as have no brain, it exists in the spinal chord, and still lower, where that is also wanting, it resides in ganglions or nervous chords.

Organic and *sentient* life seems to be one and the same imponderable substance, performing different offices, and the distinction appears to arise from the difference of the structures to which it is united. When united to a nutritive system only, it is *life*, and when united to a sentient system, it is *sentient life* or *animation.* In the animal, therefore, it is connectedly, animation or sentient life, and is that which is termed by the wisest of men, "the spirit

of the beast, that," at death, "goeth downward to the earth."*

The organs of the sentient system are not given to all animals in equal number and states of perfection, but are portioned out to each class, in the exact relation and degree of perfection which is requisite to supply its wants, and to meet the exigencies attending its natural existence; for in every case, where organs are necessary, there they are present, but where any would have been unnecessary, it is invariably found defective or altogether wanting. An animal, for instance, which can only digest flesh, must, to preserve its life, have the power of discovering its prey, of pursuing it, of seizing it, of overcoming it, and of tearing it in pieces. It is therefore necessary that this animal should be endowed with force and courage, have a penetrating eye, a quick smell, swift motion, dexterity of action, and strength in the jaws and talons; and agreeably to this law of necessity on the part of the creature, and that of love on the part of the Creator, we invariably find that all such animals are thus amply provided with means to meet their wants and to gratify their wishes; nor are these animals singular: every member of every class are specially prepared for their particular position and purpose in the universe.

Some of the lower classes possess, only, one, two, or three senses; while all the higher classes possess five: namely, touch, taste, sight, hearing, and smell. The organs subservient to these senses are consecutively—

* Eccl. iii. 21.

the surfaces of the body, the mouth, the eyes, the ears, and the nose. The sense of touch seems to be universal, taste the next general, then sight, then hearing, and lastly, smell. Among the different tribes, there are many animals as remarkable for their extreme acuteness in certain senses as for their obtuseness in respect to others. The sense of smell in the dog, excepting some artificial varieties, such as the greyhound, prevails over every other; birds of prey are pre-eminent for their keenness of sight, the sense of hearing is strong in the hare, that of touch in the trunk of the elephant; and if we may judge from the variety of the experience of the fox, his taste must be of the most discriminating kind.

The organs of sensation are the channels through which animated beings are impressed, when they become conversant with the properties or qualities of such bodies as come within their range. Touch recognises the size, the form and the density of bodies; taste, the properties of liquids; sight, those of colour; hearing, those of sound; and smell, those of gaseous bodies.

The *property* of a body signifies and expresses the sensation which is experienced when that body impresses any of the organs of sensation that are adapted to recognise it; and the whole of the different sensations experienced, from impressions made on those organs by any one body, is the sum of the knowledge acquired regarding that body.

The organs of sensation are thus the subjects of the actions of external bodies, and are the only means

by which the *properties* of bodies become known to animated beings. The eye, for instance, is the medium of sight; but it is not the eye that makes the impression on the *mind, personality, or part, that is conscious:* it is the object seen that makes the impression through the channel of the eye. The human voice speaks or expresses, and the speech or expression is pleasant or unpleasant in the proportion that it is agreeable or disagreeable to the listener. The eye must convey the image of the object presented to it, and the ear, the sound that the air vibrates; and the *agents* of those sensations are *good* or *bad, agreeable* or *disagreeable,* according as those on whom they act are *pleasantly* or *unpleasantly* affected by them. The greater the degree of pleasure, or of pain, the more do these sensations diverge and differ; and the less the degree of pain or of pleasure, the more do they approximate, and the less distinguishable do they become, till at length the least degree of pain and the least degree of pleasure are scarcely discernible from each other, time is required to test their respective properties, and the agents of such impressions are generally viewed as objects of *indifference.*

For the organs subservient to the function of *reason,* we must refer to the brain generally, as we acknowledge our inability to specify the parts of it that are instrumental to the several divisions of the process. Of the function itself, however, and of its component parts, namely, memory, reflection, and judgment, we have the clearest evidence, though the respective organs of each division are doubtless obscure.

When an impression is experienced by the function of sensation, whether it be through the organ of touch, taste, sight, hearing, or smell, it passes not away from the healthy constitution immediately on its being experienced, but is deposited and retained in the brain, as a *property* of the object which made the impression. This power of retaining sensations or properties is termed *memory*.

As sensations accumulate in the memory, it is shortly observable that like sensations are produced by like agents—that healthy herbage, for instance, when looked at, invariably produces the sensation termed *green*, snow the sensation termed *white*, and a stone, when felt, the sensation called *hard*. These and such like sensations are retained, and identified as the properties of the respective bodies by which they were produced, and are capable of being recalled from the memory, and placed as it were side by side, for the purpose of being compared with each other, or with any other sensation under the immediate cognisance of the senses. This process of recalling properties, and of arranging them for comparison, is called *reflection*.

And when, from the aforenamed arrangement, a comparison is made, and a decision is formed as to whether and in what respects the properties compared are the same, or different, the operation is termed *judgment*.

By the faculties of *memory*, *reflection*, and *judgment*, as they are thus briefly described, all the operations that are comprised in the more simple processes of

reasoning are performed; although to advise the means or methods to obtain a preconceived object, they probably may have to be repeatedly exercised.

The organs subservient to the function of *mandatory motion*, namely, those that enable the animal to exercise its own sentient faculties, and to re-act on external objects, are the muscles.

As already remarked, the organs corresponding to the functions of the sentient system are not detached and independent of each other, but are connected, and are reciprocally requisite to their mutual and effectual operation. For there are attached to each of the organs of sensation special nerves which extend to the brain, and unite in one common centre called the sensorium, which will subsequently be shown to be the seat of sensation; and from this centre there is stretched out another set of nerves, which extend to the respective organs of mandatory motion. The former of these systems of nerves is termed the nerves of sensation, and the latter the nerves of mandatory motion. The function of the nerves of sensation is to transmit to the sensorium the impressions made by external objects on their respective organs—the senses; and the function of the nerves of mandatory motion is to telegraph the dictates of the *personality*, or *mind*, from the sensorium to their respective organs, the muscles.

The organs of sensation appear to have no power to experience sensations themselves; but only to receive, and then to transmit the impressions, so received, along the nerves of sensation to the sen-

sorium, the citadel of the animal spirit, where they are experienced as sensations—that being an important part of its function. This fact has been experimentally substantiated as follows:—It has been found that the compression of any of the nerves of sensation, in any part of its course between the external organ and the sensorium, suspends the function of that organ, so long as the compression is continued, and that the destruction, or cutting asunder, of a similar nerve in any part of the same course totally suspends sensation in its appropriate organ. And should the organs and nerves of sensation both exist alike sound, and the sensorium itself be subjected to pressure, complete insensibility is the consequence—sensation of every kind is instantaneously lost. On the removal of the pressure, however, the faculty of sensation slowly returns; but if any considerable injury has been inflicted on that part, all power of sensation is irrecoverably lost.

Now, were sensations experienced by the organs of sensation, neither the compression nor the destruction of the nerve could prevent the sensation from being experienced so long as the organ remained entire; but as the functions of these organs is merely to receive the impressions of external objects and to transmit them to the sensorium, where they are perceived and identified, any obstruction in the channel of communication prevents the impression from reaching its destination, and without which it cannot be experienced as a sensation. Besides, the

function of one sense may be impaired or altogether lost, and the rest remain as perfect as ever; but when the sensorium is compressed or injured all sensation is thereby entirely lost, no matter how perfect the organs and nerves of sensation may remain.

This shows that the suspension of the power of the sensorium affects the function of sensation to the same extent as the abscission of all the organs of sensation together. And when we add the well-known analogical fact that sensations of various kinds are experienced by the human sensorium quite independent of the external senses, it obviously follows that the sensorium is the only part of the system by or through which sensations are experienced. The sensations just referred to, which are experienced independent of the senses, are caused by pressure of blood circulating in the arteries of the sensorium; and are most palpably manifested in those vivid sensations that are sometimes experienced in dreams, when no object is acting upon the organs corresponding to the sensations so experienced, and in the various spectral illusions which affect persons who are awake and who are aware of their being deceptions of the senses. In delirium and insanity, the sensations arising from this cause assume a fearful degree of intensity, and are accompanied by a fixed belief in their reality.

Having thus shown that the organs of sensation have not the power of perception in themselves, we now, in like manner, proceed to show that the organs of mandatory motion have no power to act, but as it is transmitted to them from the sensorium along their

respective nerves. For it has been found that the cutting asunder or even the compression of any of the nerves of mandatory motion, in any part of its extension from the sensorium to the muscle, deprives the muscle of its appropriate function, by breaking the connection between it and the power that moves it. Hence it is also obvious that it is only by or through the sensorium that the organs of mandatory motion are incited and enabled to act.

Seeing that compression of the sensorium produces total insensibility as long as the compression is continued, a being placed in this condition is, during its continuance, deprived of *consciousness;* for it is only by experiencing sensations, or recalling impressions from memory, that he becomes conscious or really persuaded of anything; and bereft of this power, no object, however pleasant or painful to others, can affect him,—no desire can exist, nor motive to action remain; hence the faculty of consciousness is plainly another property of the sensorium.

Experience constantly teaches that the impressions produced on the senses by external objects are uniformly either agreeable or disagreeable in a greater or less degree; and in virtue of the animal nature or disposition, which invariably demonstrates itself by a desire *to obtain pleasure* and *to avoid pain*, agreeable sensations are always succeeded by a wish or will to have them *continued*, or *restored;* while those that are disagreeable are as regularly followed by a desire or will to have them *interrupted* or *removed*. Then, in accordance with these desires,

the function of reason is set to work, to devise, or to adopt means to obtain the contemplated requisition; and when these are decided on, a command is telegraphed from the sensorium along the nerves of mandatory motion to the muscles, to put the decision thus determined into practice.

Now, since it is by the sensorium that sensations are experienced and mandatory motion exercised, since in it alone reside consciousness and the capability to enjoy pleasure and to suffer pain, and since from it also emanates the motory wish or will, which prompts the succeeding processes by which the pleasure is retained or resumed, and the pain interrupted or removed: it appears conclusive that the sensorium is *the centre of animation, the seat of the animal spirit or mind, the directing part of the animal*, and that *the inherent principle of law* of animal nature or spirit, and the *motive* which prompts and impels its actions, is *self-gratification*.

A few more remarks illustrative of the practical working of the sentient system would have brought us to a position where we should have seen the real character of the animal constitution, and its various relations to the other subservient departments of nature, had there not been an obstacle in the way which prevents us from directly reaching that position. The obstacle referred to is the false notions of animal instinct, which we have inherited from our ancestors, and which must be removed to clear the way for the attainment of truth. For, in spite of the obvious facts we have related, namely,

that the higher animals possess a sentient system similar to that enjoyed by ourselves, composed of organs of the same general description, and whose functions differ in no essential respect from those of our own, we have been taught to overlook these truths, and to substitute in the place of this system, and of these functions, the very ambiguous and undefined property—*instinct.*

Others, who have adopted the term instinct to represent unknown animal properties, perceiving the absurd position that this view of the matter placed the organs of touch, taste, sight, hearing, and smell, as well as those organs which are subservient to the function of mandatory motion, admit that animals possess functions corresponding to these organs; but deny them the operations comprehended in the function of reason, and substitute in their stead the property—*instinct.*

To show the fallacy of this opinion, we would respectfully ask, if the eye is given to the animal to see with, the ear to hear with, and the feet to wander in quest of food, for what end has he received the brain, if not for the purpose of reasoning? While the higher animals see, hear, and feel as we do, and exercise locomotion in common with us; while we reason by the functions of the brain, have they received those elaborately wrought convolutions in vain, and has the Almighty formed and placed them in their skulls for no purpose? Moreover, and primarily to these weighty considerations, without a central discerning and governing spirit, how are the functions of sensation and those of mandatory motion

to co-operate for the same purpose? And where resides or what constitutes the personal pronoun *I*, representing the animal personality, in contradistinction to his own members, and to the various beings by which he is surrounded?

As these questions are easier passed over than answered, unless by eliciting conclusions that are opposed to orthodox opinion, they have been almost systematically neglected; and overlooking such trifling considerations as the facts we have mentioned involve, we are gravely told by some, that as animals have not souls to direct them, the Almighty has been pleased to put into each of them a fallen angel or devil, to animate and direct the otherwise irrational being; and as it is the operations of a devil that is displayed in all their actions, the animal is not aware of the purposes or intentions of its own proceedings, and is therefore said to be guided by instinct. Others, observing the marked consistency of the conduct of animals while effecting intended purposes, would nevertheless have us believe that as they have not souls they can have neither thought nor motive, nor reason to direct their actions, and that therefore the Deity officiates in its stead—that God is in fact the soul of the brutes, and under His immediate direction they are led on by a blind propensity to the performance of certain actions, without any definite intention on their part, and are therefore said to be directed by instinct.

Deeming these conflicting theories irreverent, as they are inconsistent and utterly groundless, we need only remark that the idea of being governed by God in-

volves the necessity of desiring and doing good, and that of being directed by the devil of desiring and doing evil. Now, as neither of these motives or dispositions are discoverable in the members of the animal kingdom, as neither *disinterested love* nor *malice* is exclusively manifested therein, and as no faculty is exhibited but what is consistent with, and can be accounted for by *the spirit and organism of the individual structure*, the views referred to are obviously false and entirely visionary. And when we also take the following facts into consideration, namely, that although the agility, dexterity, and strength of the animal are uniformly in proportion to the perfection and power of the organs of its sentient system, although the conduct of each is in strict accordance with its nature or disposition, and although its faculties are competent to supply the wants and to gratify the desires of its constitution, the natural provision being within reach; still, as the most perfect of them are not less liable to make mistakes than man, it is absurd to suppose that their actions are governed by any power more unerring than that of their own intellect.

No subject has been more mixed up with error and has led to more confusion of ideas than that of the human soul. It has been utterly misunderstood, and consequently no existence on earth has been more abused. The functions by which it acts have sometimes been mistaken for itself, and at other times they have been assumed to be properties peculiar and essential to it, just as an agent might be mistaken for, and his conduct assumed to be that of, the employer for whom he acts. The soul of man doubtless acts

through a sentient system, but this system is distinct from the soul itself, and may be used as an agent, an instrument, or a power, by beings of different natures, for bringing about their respective and appropriate purposes. A man, a beast, a devil incarnate, and an incarnate God, are alike capable of exercising this system; and we have only to keep in view the difference of the respective *natures* of the beings referred to, to anticipate the difference of the uses in behalf of which it would be applied. Respecting the two last-named beings, for instance, we can easily comprehend the contrary designs for which they would wield this power. The devil incarnate would, through the medium of this system, devise, adopt, and carry into effect the most malicious intentions, by creating discord, cruelty, and misery to as many as he could effect; while the incarnate God would, through the agency of the same system, devise means to diffuse peace, comfort, and happiness throughout the human family. The power thus exercised is in both cases the same; but the *spirit* or *disposition* of the beings wielding the power being diametrically opposite, the uses to which it is put are as completely opposed.

This fundamental mistake of assuming the instrument of the soul to be the soul's proper personality, or as comprehending properties that are peculiar and essential to the soul, has been reproductive of incalculable error, and has directly tended to lower the tone of human aspiration towards true excellence. Instead of pointing to a disposition or to a state of mind productive of honourable aims, benevolent intentions, and

holy desires, it has, irrespective of any governing spirit or motive whatever, elicited special regard, high esteem, and venerable respect for certain sentient processes, by which any intended purpose, whether good, bad, or indifferent, may be brought about, and has thereby arbitrarily exalted an agent which is of itself neutral, to the utter neglect, may we not say the degradation, of that which is of all that belongs to man the most excellent,—namely, his immortal soul. The attribute of power is thus preferred to the spirit or disposition that guides the power; the act is elevated, while the motive that prompts the action is overlooked; the thing that is instrumental is overrated, while the spirit which should govern is undervalued; and properties that are common to animated beings are glorified and represented as the peculiar properties of an immortal soul. The soul has thus been deprived of its native dignity, and in proportion to that deprivation it is disgraced and degraded as a subject of human contemplation.

Man having, in this manner, undesignedly degraded himself, it then became necessary that he should show a distinction between himself and the animals; and in doing this, he very coolly and deliberately degraded the higher animals also, by depriving them of the sentient properties which they possess, and daily manifest. But, fortunately, false representation does not alter the nature nor the qualifications of the beings misrepresented; and therefore they may at the present time be brought under consideration, and examined with the same facility as if no erroneous opinions had been formed regarding them.

CHAPTER VI.

Animal Kingdom—Sentient System—Instinct.

What Instinct is—Instinctive action is without prospective motive—Rational action is performed to accomplish a premeditated effect—The young of the higher animals at first guided by instinct—Subsequently, as they acquire knowledge, by reason—Memory a characteristic of reason—Instinct pure and simple has not memory, a past, nor a future, nor has it prospective motive—Its action productive of important results—Of the encitements to instinctive action—That which affects mammalian mothers—Reciprocal instinctive action.

From the foregoing remarks, it is obvious that instinct, even in its most extended sense, is quite inadequate to account for the intellectual phenomena manifested by the higher animals; still it cannot be questioned that each of the animated races has a certain *inherent disposition* implanted in it, and a *natural adaptation to its purpose and place in the universe* given to it, which may, very properly, be termed instinctive. We shall, therefore, now consider what instinct really is, wherein it differs from reason, what the province of each of these animal faculties is, and endeavour to explain the practical workings of both.

Instinctive action is exhibited in the young of the higher animals by a *constitutional craving* after cer-

tain things that come within the reach of their senses, and by *a natural repugnance* to others, which is not determined by *reason* or *consideration*. This arises from the nature or character of the action of the things referred to upon the sense or senses that are suited to receive impressions from them. If the object that impresses produces *a pleasant sensation*, it is sought for; but if, on the contrary, the sensation it produces is *unpleasant*, it is avoided. External objects thus act through the senses as *attractive* or *repulsive* agents, and the *latent desires* which they incite are purely *instinctive*. These instinctive desires aid, if they do not entirely direct the conduct of the very lowest animals, and assist in guiding the young of the higher until they acquire knowledge from experience to direct them. For all who have made themselves acquainted with animals by actual observation, and even those who have studied the subject as it is fairly represented in books, must admit that animals are so constructed that they invariably feel either *pleasure* or *pain* in some degree, from certain *states or conditions of body*, and that these states or conditions are produced by the action of objects that are external to the animal's personality or mind, upon the senses that are adapted to recognise them. It is also obvious that animals are naturally placed in such positions as to be exposed to impressions which produce either of the beforenamed states of body, and are formed so suitably to their respective positions and natural habits that they have an aptitude, a facility, and an immediate gratification in the performance of actions that are

productive of pleasure, independent of the more remote advantages that are to flow from them; and they, therefore, uniformly strive to retain the conditions that are pleasant, and to avoid those that are unpleasant, and consequently *are drawn by the sensations they experience to what is beneficial*, and in like manner *are repelled by other and different sensations from what would prove prejudicial* to them.

The constituents of instinct appear, therefore, as follows:—Firstly and chiefly, an *inherent disposition*, or *constitutional desire*. Secondly, organic *adaptation to gratify that desire*. Thirdly, *natural opportunity to effect the desired gratification*, which may be united as follows: a predisposition to do or to acquire something, an organic adaptation to perform the act or to acquire the thing wanted, and natural opportunity for the performance of the act or for the acquisition of the desired gratification.

The purely instinctive condition is exemplified in the case of animals whose sphere of action is confined to a fixed position, or in that of those whose range is less restricted, but who have the means of supplying their wants and of gratifying their desires in proximity to themselves. Such for instance are the bivalve molluscans that burrow into the sand, and form themselves convenient cells, either constantly submerged, or only when the tide visits them, in which they are enabled to procure their destined food, and who have thus the requirements of their existence regularly conveyed to them.

Instinctive action is consequently that which the

animal is induced to perform through the immediate stimulus of pleasure or of pain, or of both experienced alternately; and which cannot be said to be done from a prospective motive, because it is not exerted with a view to any consequence beyond present gratification. On the other hand, an action performed with a view to accomplish a certain end is a rational action, if suitable, and the end in view is the motive to the performance of it.

The difference between instinctive and rational action is therefore as follows:—Those actions are instinctive which are performed by the animal when attracted by the sensation of pleasure or repelled by that of pain; and by obeying the impulse of the sensation which he experiences, the pleasure that is being enjoyed is prolonged or augmented, and the pain that is being suffered is soothed or removed; and those actions are rational which are performed for the purpose of acquiring expected pleasure or of avoiding anticipated or dreaded pain.

The sentient system being apportioned to animals in states of perfection commensurate to the nature of their wants and to the efforts that are necessary to satisfy them: when the wants are many and the supplies distant and difficult to obtain, the organs of *sensation*, of *reason*, and of *mandatory motion* are correspondingly complex and perfect; when the wants are few, the supplies adjacent and easily obtained, these organs are proportionally less complicated and less complete; and descending to the lowest grades of the animated scale, where the wants are of the most

limited description, and the supplies so situated as scarcely to require an effort to procure them, the organs corresponding to the functions of this system are to a great extent undeveloped, and instead of being guided by reason, which supposes that the action is performed with a view to accomplish a purpose more or less remote, they appear to be incited to action by instinct alone. But the wants of many of the higher animals being of various kinds, and the means of satisfying them sometimes precarious and difficult to obtain, it is necessary that they should possess a knowledge of those means and of the methods of procuring them.

When the young are introduced into the world, however, they are alike ignorant of everything; they know nothing of their own wants nor abilities, nor of the properties of any surrounding body. For no sensation is experienced, no desire formed, no wish calls to action, total insensibility pervades the system till external objects break the spell by impressing their senses, which at once excites animation and awakens consciousness. As the seed sown in the soil requires the agency of the vital stimuli to excite it to action, so the sentient being requires his senses to be impressed by objects external to his personality or mind, to make him conscious of his own existence or of the existence or properties of other beings. But as the young of the higher animals come into the world fitted to acquire knowledge, adapted to exercise both reason and art, to the extent that is requisite for their respective wants and habits of life; and are so constituted that they have

an aptitude, a facility, and an enjoyment in the performance of actions that contribute to their well-being, the state of ignorance, irrationality, and inactivity is but of short duration.

No sooner are they brought into being than objects impress them from every direction; some make impressions through one channel, some through another, and most things make impressions through more than one channel. When an object makes an impression through the channel of one sense only, a single property is at least manifested which may be common to many objects; but when it makes impressions through more than one channel more properties are manifested, which, when united, are less common to other objects, and renders that under consideration more definite. Thus, the sensation experienced by us when snow is presented to the eye is expressed by the term *white;* but as this property is common to lime, to flour, and to many other substances, it is quite indefinite, and is of itself unfit to distinguish snow from several other bodies. But when the sense of touch is applied to it also, the sensation then experienced is that of a *cold, moist, and highly compressible substance,* which are properties that do not correspond with those of lime, flour, or any other body, and therefore mark it more definitely; for when these properties are put together, a white, cold, moist, and highly compressible substance, they give a tolerably distinctive definition of snow.

Now as the sensation arising from the impression of every object is experienced to be *agreeable* or *dis-*

agreeable, and as either of these properties and others of a more definite nature derived from the impressions made by that object are understood as its properties, they are retained in the memory as such after the object itself is removed. These retained or known properties often enable the animal, by the aid of one sense only, to distinguish known objects without re-testing their several properties by the respective senses, and that, even before they come into close proximity; and this provision prepares him to obey the law of his nature—*self-gratification* — by contriving more effectually before hand to avoid the contact of objects that are disagreeable and to hold intercourse with those that are pleasant.

The desire to *obtain pleasure*, and of consequence *to avoid pain*, is thus the primary motive-power of all animal action, instinctive as well as rational; but in the case of *instinct*, pleasure *which is being experienced* leads, and pain *which is being felt* urges *to action;* whereas in that of *reason* it is pleasure *hoped for and expected* that is sought after, and pain *dreaded or anticipated* that is striven against. In a word, *instinct* incites to action *by what it experiences*, not by what it has experienced; reason *by what it expects or has had a foretaste of*. The sensation which incites to instinctive action, whether of pleasure or of pain, arises either from the sensorium being affected by the state of the body of which it forms a part, or by some external object acting upon it, through the channel of some of the senses, or haply it may arise from the concurrence of both; but in the case of

rational action the motory-power is as frequently prompted by impressions retained in the memory, and by expectation of what may be attained or procured, as by those causes that stimulate instinctive action.

Memory is therefore essential to, and characteristic of, rational action, for without memory there can be nothing upon which to reason. It is the storehouse which contains the experiences of the past, and which may be recalled for present or for future use. For what is memory but the faculty of retaining experiences, and what is the use of retaining experiences if not for future direction, and what is reason but the proper application of past experiences for present and for future guidance. But the purely instinctive mind has not the faculty of memory. Indeed, in some of the simpler organisms we cannot perceive a central seat of direction—nothing, as it were, to enjoin uniformity or consistency of action among its own members—nothing to represent the residence of a governing personality; and were it not paradoxical to say so, they appear sentient plants as much as living animals.

The vital processes of the plant resemble the instinctive, nutritive actions of the animal, with this difference: that the materials appropriated by the plant are affected by vital influences only; whereas the materials appropriated by the animal are affected both by sentient and vital influences co-operating for the same purpose. In an animal guided by instinct alone, the external agent acts upon its comparatively imperfect sense or senses, so as to induce it to conduct

itself in such a manner as shall appropriate the contiguous necessary supplies to its growth, renovation, and gratification. But being destitute of memory it can only be influenced by the latter feeling —gratification; for, although it possesses power to act or to refrain from acting, when it pleases, it has no inducement to oppose the law of its nature—self-gratification, by refusing to act when action produces pleasure, or by continuing to act when it becomes insipid, indifferent, or unpleasant. To the purely instinctive mind there is therefore neither a past nor a future time; only a lapsing present, ever moving onward, which the conscious being unconsciously accompanies. When weary it drops asleep, and rising refreshed, it feels itself a new being; but this is no more than an example of every passing moment of its life; for without memory it cannot recall former sensations to enable it to distinguish the past from the present, and therefore its life is limited to an ever-passing present time. It is not troubled with reflections—it has nothing to reflect upon, but thoughtlessly suffers when it must and enjoys when it may, very much after the fashion of fast-living young men, but with this very notable distinction, that it violates neither physical, physiological, nor moral laws.

So long as the young of the higher animals are under the guidance of instinct, their memory contains so few impressions that they are temporarily in a condition similar to that of the lower classes who have not memory, and are consequently impelled by the prevailing propensity of the moment, without

prospective motive to more remote results. But while their intentions are thus restricted to present gratification, all animals are so admirably adapted to their destined purposes and positions, that the consequences resulting from the actions which these limited intentions induce frequently extend into the future and produce results as important as they were unexpected. It is not, for instance, to be supposed that the flesh-fly acts without an intention when she deposits and arranges her eggs; but that she does so for the purpose of procuring pleasure, or of alleviating pain rather than that of producing larvæ which will subsequently become flies like herself, may very well be imagined. For the intelligence that could so far anticipate events as to make the requisite provision for a coming progeny would enable her to distinguish the blossom of the carrion plant, in which her eggs decay, from a piece of putrid flesh, in which they are stimulated to active life, and thereby prevent her from being the subject of so gross an error. In like manner, when the young and inexperienced of the higher animals are induced to eat or to drink, they perform neither act with the intention of nourishing and increasing the growth of their bodies, but simply to please the sense of taste and to appease the cravings of appetite, which is sensibly increased by the more immediate presence of food.

But while it is obvious that pleasure and pain in a greater or less degree, arising from the internal state of the body, or from the influence which some external object exerts on the sensorium through the channels

of sensation, or from pleasure or pain arising from the concurrence of both, are the inducements that impel the lower animals as well as the young of the higher, to seek some objects and to shun others, we are to a a great extent ignorant of the particular sense through which these sensations are communicated. From instances such as that of the flesh-fly lately referred to, we learn that it and some other insects are directed to a proper station for the deposition of their eggs by the influence which that station exerts on them through the sense of smell; although, from the less perfect state of other parts of their sentient system, they are unable to correct any mistake into which an implicit reliance on that sense may lead them. Again, when fowls begin to hatch their eggs, they are known by naturalists to have an extraordinary heat in the lower part of their bodies, which excites an irritation or itching in the part so affected. It is therefore probable that the pleasure which the bird receives through the sense of touch, from the pressure of the smooth surfaces of the shells against the .abdomen, or the relief which the mild temperature of the eggs affords by allaying its heat, forms a more powerful motive to the act of incubation than the desire to produce young. This is rendered more than probable from the fact that capons even are induced to clutch and rear chickens by a method producing an effect similar to the natural condition of the hatching fowl. "They pluck the feathers off his breast and rub the bare skin with nettles; they then put the chickens to him, which presently run under his breast and belly,

and probably rubbing his bare skin gently with their heads allay the stinging pain which the nettles had produced. This is repeated for two or three nights, till the animal takes an affection to the chickens that have thus given him relief, and continues to give them the protection they seek for."*

The young of the mammalia have naturally an aptitude for, and a facility, and a pleasure in the act of sucking, for many of them suck indiscriminately everything that comes in contact with their mouths; and in most cases, possibly in all, they appear to be guided to their appropriate nourishment by the sense of smell. Galen informs us that "on dissecting a goat with young he found a brisk embryon, which he detached from the matrix, and snatched away before it saw its dam. He then took it into a room where there were many vessels, some filled with wine, others with oil, some with honey, others with milk or some other liquor, and in others there were grains and fruits. The young animal first got upon its feet and walked; then it shook itself, and afterwards scratched its side with its foot; then it went smelling to every one of those things that were set in the room, and when it had smelt them all it drank up the milk." We have thus an example of the operations of the constituents of instinct. 1st. *The predisposition or natural desire*, shown by the selection of the milk. 2nd. *The adaptation to gratify that desire*, manifested by the capability to partake of it. And 3rd. *The*

* Goldsmith.

opportunity afforded and taken advantage of to gratify that desire, as exhibited by drinking the milk provided.

But besides the instinctive properties that are inherent in the young animal and which are the means specially appointed by the Author of nature, for inducing the ignorant and inexperienced to avail themselves of the provision prepared for their benefit, the young of the mammalia are aided by the assiduous and especial endeavours of their mothers to give them suck. The attachment which they have to their offspring, no doubt forms a powerful motive to inform them of whatever is requisite to their welfare; and as the parent milk is the best and readiest nourishment, that of course they would not overlook. But there is another and a no less potent inducement, which seems to have been appointed for the express purpose of preventing mothers from relinquishing their dependent offspring before they should be able to shift for themselves. This inducement is the desire to get clear of their milk, occasioned by the great uneasiness arising from an overcharge of it in the breast or udder, and for which she labours with as much diligence as the young animal does to obtain it. Indeed, so powerful is this inducement and so urgent its necessity, that animals frequently forego natural propensities and relinquish prevailing characteristics, in order to have it gratified. "In a well-regulated travelling menagerie, belonging to a person named Atkins, we saw in the autumn of 1828, a spaniel bitch affording sustenance to a young tiger who was sick, and not

expected to live, and whom she evidently tended with affectionate solicitude."*

To the same effect is the following observation from Mr. White, of Selborne:—"My friend," he says, "had a little helpless leveret brought to him, which the servants fed with milk in a spoon, and about the same time his cat kittened, and the young were dispatched and buried. The hare was soon lost, and supposed to be killed by some dog or cat. However in about a fortnight, as the master was sitting in his garden in the dusk of the evening, he observed his cat, with tail erect, trotting towards him, and calling with little, short, inward notes of complacency, such as they use towards their kittens, and something gambolling after. This proved to be the leveret, which the cat had supported with her milk, and continued to support with great affection."

These facts are not only illustrative of the urgency of instinctive inducement, and of the efforts that are made to satisfy the desires elicited; but viewed in regard to either individual concerned, they also give an example of the internal state of the body of the one co-operating with the influence of the other—the external object, to call forth the instinctive desire; and in regard to both they exhibit the mutual influences by which they reciprocally affect each other for opposite purposes, and thereby produce not only personal benefit but mutual advantage. The influenced is at the same time the influencer. The one is supplied and surcharged; the other is void and empty. When the surcharged comes in contact

* "Library of Entertaining Knowledge."

with the void, the former gets excited and is ready to burst or to be spent; and the void, on coming into contact with the surcharged, experiences its vacancy increase and yearns more vehemently for the craved supply. They are thus brought together, the giver and the receiver, the sucker and the sucked, and the result is reciprocated benefit and mutual gratification. These instinctive desires and doings are wonderful as they are obvious; yet were we to refer to the sexual relations they would be found still more striking.

The animal constitution clearly indicates that it was intended for social and not for solitary life; and that its chief happiness should be derived from friendly intercourse. Every individual has certain wants, which he cannot himself supply, and certain desires which he cannot himself gratify; but to meet these demands, other animals are specially predisposed and adapted, whose mission is to supply that particular want, and to gratify that special desire. And on the other hand, those animals who are so ready and willing to aid others are themselves subjected to corresponding wants and desires, though of a converse kind, which they themselves can neither supply nor gratify; but happily, those whom they are fitted to help, and who cannot help themselves, are also predisposed and adapted to help, and have thus an opportunity to reciprocate the generosity they receive by supplying the other with what his want demands, and conferring the gratification that is sought after. Hence, though brought together by the principle of self-gratification, their intercourse is, nevertheless, productive of

reciprocal gratification, mutual love, and social enjoyment.

Without searching for the immediate causes of and the special reasons for this beneficent arrangement, the discerning mind of Pope had a clear perception of the natural condition of the higher animals, and of the principles that regulate their social intercourse, and graphically delineated them in the following lines :—

" God in the nature of each being founds
Its proper bliss, and sets its proper bounds;
But, as He formed a whole the whole to bless,
On mutual wants built mutual happiness.
Each loves itself, but not itself alone;
Each sex desires alike, till two are one.
Nor ends the pleasure with the fierce embrace;
They love themselves a third time in their race.
Thus, beast and bird their common charge attend,
The mothers nurse it, and the sires defend;
The young dismissed to wander earth or air,
There stops the instinct, and there ends the care;
The link dissolves, each seeks a fresh embrace,
Another love succeeds, another race."

CHAPTER VII.

THE ANIMAL KINGDOM—SENTIENT SYSTEM—REASON.

How Experience acquired—And Reason induced—The progress of Knowledge—Instruction communicated by parents—The function of Reason illustrated.

SENSATIONS retained in the memory furnish experience, and experience shortly teaches the young animal that the benefit derived from sucking is not limited to the pleasure of the act itself; but that its effects are felt in other kinds of enjoyment. The sense of taste is not only gratified by the bland sensation of milk on the tongue and palate; but the painful sensations of hunger and of thirst are allayed by it, and its effects are further felt in the exhilaration of the entire frame. Nor is much time necessary to make him conversant with all such sensations as are of frequent occurrence, and with those that are less common he gradually becomes acquainted. For in whatever direction he turns, and on whatsoever he fixes his eyes, whatever the wind wafts toward him, whatever he touches, tastes, hears or smells, all impress him, and each produces its particular sensation

or sensations, which are more or less pleasant or painful; and the knowledge of the respective properties of objects are thus incessantly forced upon him.

But while a greater or a less degree of pleasure or of pain are probably the only distinguishable sensations that are at first discerned by the young animal, frequent repetitions of the same sensations enable him to identify and distinguish the respective kinds of pleasure, and the different sorts of pain that he has experienced; and as these more clearly defined sensations accumulate and are stored in the memory, the knowledge of the properties of the various objects that surround and interest him become familiar and more precise. Moreover, he not only observes how external objects act upon himself, but also how these objects act upon each other; and as he instinctively shuns the objects that cause pain, and is attracted by those that produce pleasure, he learns by repeated trials, and by marking the effects of the conduct of others, the best methods to avoid or to remove the former, and to seek and to secure the latter. The retention of facts by memory, the acts of comparing them with each other, of judging of their identity and distinctions, and in proving the accuracy or inaccuracy of the decision by the test of practice, spontaneously and unwittingly sets the function of reason to work, and he is soon taught by the results of his experience, *that similar objects* produce *similar sensations;* that *agents of the same nature and condition* invariably produce *like effects on subjects of the same kind and condition;* and that *the more fixed and resolute the subject, the*

more force and determination are requisite to overcome it.

Guided by these, and by familiar facts such as these, which both experience and practice continue to inculcate, they are generally enabled by the use of one sense, independent of any other, to discern the vicinity of objects with which they have previously acquired an intimate acquaintance, before they come into contact with them. This is sometimes effected from the sense of smell being impressed by the odour that emanates from the object, while the object itself has been neither seen, heard, nor felt; sometimes they are informed by sight, no other sense being impressed, and at other times by the sound only. The dog hunts by the scent, the falcon by sight, and many animals are guided to their prey, while others are warned of the approach of enemies, by their capability of recognising sound. For though the smell, the figure, the sound, nor the results of impressions on any one sense can give anything like a complete description of the object discerned, yet when the properties of an object are well known, the senses are so discriminating, and the function of reason so correct, that its vicinity can often be identified by the presence of a single property. In doing this, the sensation just experienced, or being experienced, is by the operation of reflection compared with a sensation resting on the memory, supposed to be similar, and constituting one of the properties of a previously known object; and by the operation of judgment, the similarity or distinction of the properties compared is immediately

identified and determined. By the function of reason thus exercised, animals identify distant objects by some one of their properties; obtain warning of their approach or position before they come near them, and are thereby enabled to take seasonable steps to shun those that are offensive, and to attain closer intercourse with those that confer pleasure. The dog by his scent alone identifies the hare at a distance, and uses his utmost speed in order to overtake her; and when the hare hears the howl of the harrier, the sound recalls from memory his complete image, warns her of her danger, and she does her utmost to circumvent and avoid him.

But while the action of external objects on organisms specially adapted to respond to it is the *source of all knowledge*, and the *basis of reason*, and of the *mandatory efforts* that are regulated by it, the young of those animals whose sphere of existence requires the most ingenuity are neither left to the fortuitous course of circumstances for the acquisition of the first, nor do they entirely depend upon it for their instruction in the two last. The parents, who best know what is requisite for the welfare of their offspring, attend to them till they are able to provide for themselves, teach them the way to supply their wants, warn them of danger, instruct them how to meet and avoid it, and train them to such exercises as are necessary for their future pursuits. In cases where the requisite objects are difficult to discover, dangerous to attain, or situated at a distance, they take these objects to the young, or the young to the

objects, so as to make them familiar with the means of supplying their further wants.

Corroborative of these propositions are the following facts :—

"We observed," says the Rev. William Kirby, "two parent eagles teaching their offspring, two young birds, the manœuvres of flight. They began by rising from the top of a mountain, about mid-day, in the eye of the sun. They at first made small circles, and the young birds imitated them; they paused on their wings, waiting till they had made their first flight, and then took a second and larger gyration, always rising towards the sun and enlarging their circle of flight, so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted; and they continued this sublime kind of exercise, always rising till they became mere points in the air, and the young ones were lost, and afterwards their parents, to our aching sight."

Sir John Hill, the eminent naturalist, informs us that "the storks keep their young ones much longer in the nest than any other bird, and after they have led them out of it by day they bring them back at night, preserving it as their natural and proper home. When they first take them out they practise them to fly, and lead them to the marshes and hedge-sides, pointing them out the frogs and serpents and lizards, which are their proper food; and they will seek out toads, which they never eat, and take great pains to make the young distinguish them."

"The cubs of the wolf," says Goldsmith, "are

brought forth with their eyes closed; the dam suckles them for some weeks, and teaches them betimes to eat flesh, which she prepares for them by chewing it first herself. Some time after she brings them stronger food, hares, partridges, and birds yet alive. The young wolves begin by playing with them, and end by killing them. The dam then strips them of their feathers, tears them in pieces, and gives to each of them a share. They do not leave the den where they have been littered till they are six weeks or two months old; they then follow the old one, who leads them to drink to the trunk of some old tree where the water has settled, or at some pool in the neighbourhood. If she apprehend any danger, she instantly conceals them in the first convenient place, or brings them back to their former retreat. In this manner they follow her for some months. When they are attacked she defends them with all her strength, and with more than usual ferocity. Although at other times more timorous than the male, at that season she becomes bold and fearless, willing, perhaps, to teach the young ones future courage by her own example. It is not till they are about ten or twelve months old, and until they have shed their first teeth, and completed the new, that she thinks them in a capacity to shift for themselves. Then when they have acquired arms from nature, and have learned industry and courage from her example, she declines all further care of them, being again engaged in bringing up a new progeny."

The instruction tendered by the parents to the young is of the utmost advantage, as it is rudimen-

tal to all their subsequent acquirements. It is, however, comparatively limited, and bears but a small proportion to the amount of knowledge and the degree of dexterity and skill that they afterwards acquire from subsequent experience and practice. This may be exemplified by contrasting the simplicity of the cub-fox playing and performing his tricks around the kennel, with the knowledge, sagacity, and art of the old one, which Dr. Goldsmith describes as follows:—

"Without attempting to oppose either the dogs or the shepherds, without attacking the flock or alarming the village, he finds an easier way to subsist, and gains by his address what is denied to his strength and courage. Patient and prudent, he waits the opportunity of depredation, and varies his conduct with every occasion. His whole study is his preservation. Although nearly as indefatigable, and actually more swift than the wolf, he does not entirely trust to either, but makes himself an asylum, to which he retires in case of necessity, where he shelters himself from danger, and brings up his young. The choice of the situation of this domicile, the art of making it convenient, of hiding its entrance, and securing it against more powerful animals, are all so many marks of superior skill and industry. The fox is furnished with both, and turns them to his advantage. He generally keeps his kennel at the edge of the wood, and yet within an easy journey of some neighbouring cottage; from thence he listens to the crowing of the cock, and the cackling of the

domestic fowls. He scents them at a distance, he seizes his opportunity, conceals his approaches, creeps slyly along, makes the attack, and seldom returns without his booty. If he be able to get into the yard, he begins by levelling all the poultry without remorse, and carrying off a part of the spoil, hides it at some convenient distance, and again returns to the charge; taking off another fowl in the same manner, he hides that also, but not in the same place; and this he practises for several times together, until the approach of day, or the noise of the domestics, gives him warning to retire. The same arts are practised when he finds birds entangled in snares, laid for them by the fowler; the fox takes care to be beforehand, very expertly takes the bird out of the snare, hides it for two or three days, and knows very exactly when and where to return to avail himself of the hidden treasure. He is equally alert in seizing the young hares and rabbits, before they have strength enough to escape him; and when the old ones are wounded and fatigued, he is sure to come upon them in their moments of distress, and to show them no mercy. In the same manner, he finds out birds' nests, seizes the partridge and quail while sitting, and destroys a large quantity of game. In short, nothing that can be eaten seems to come amiss—rats, mice, serpents, toads, and lizards; he will, when urged by hunger, eat vegetables and insects; and those that live near the sea coasts will, for want of other food, eat crabs, shrimps, and shell-fish. The hedgehog in vain rolls itself up into a ball to oppose him; this determined glutton teazes it until it

is obliged to appear uncovered, and then he devours it. The wasp and the wild bee are attacked with equal success; although at first they fly out upon the invader, and actually oblige him to retire, this is but for a few minutes until he has rolled himself upon the ground, and thus crushed such as stick to his skin; he then returns to the charge, and at last, by perseverance, obliges them to abandon their combs, which he greedily devours, both wax and honey. The instant he perceives himsel pursued he makes to his kennel, which is often made under a rock, or among the roots of old trees; and in such cases he cannot be dug out, nor is the terrier able to contend with him at the bottom of his hole. But when all retreat is cut off from his kennel, his shifts to escape are various, and surprising. He always chooses the most woody country, and takes those paths that are most embarrassed with thorns and briars. He does not double, nor use the unavailing shifts of the hare; but flies in a direct line before the hounds, though at no great distance; manages his strength; takes to the low and plashy grounds, where the scent will be less apt to lie; and at last, if overtaken, defends himself with desperate obstinacy, and fights in silence to the very last gasp."

These observations clearly demonstrate that the higher animals not only act in an intelligent and consistent manner to effect the purposes they have in view, but also show, when circumstances that affect those purposes change or are altered, they then, in order to counteract the effect of the alteration intro-

duced, alter their conduct in a corresponding manner, and thereby bring about the purpose originally intended. Let us therefore mark the sentient phenomena exhibited in these actions, and illustrate them practically by reference to the primary or instinctive principle that prompts, and to the rational processes that regulate their conduct.

When, for example, the animal feels the craving of hunger, he immediately identifies it as pain of a particular kind with which he is familiar; and in virtue of the principle of his nature which uniformly strives for self-gratification, he wishes to have the pain removed, or in other words, to have his hunger satisfied. To effect this he extracts from his memory, by the power of reflection, the various supplies by which this pain, or craving, had formerly been relieved, and places them side by side for comparison to ascertain what is most suitable for the present occasion. This being discerned by the operation of judgment, the sensorium, *personality*, or *mind*, has recourse to a similar process to discover the best method to obtain the desired supply; and this being in like manner decided on, it then directs the function of mandatory-motion to accomplish what judgment has determined to be done. Or, suppose he has two or more unknown objects under consideration, let it be two or more kinds of food from which he wishes to select the best; he submits them consecutively to the organ of taste for trial, when the sensorium experiences each sensation, and each sensation as it is experienced is deposited in the memory, ready to be recalled and arranged by

the operation of reflection, and that which judgment discerns by this comparison to be the most agreeable, is the kind selected.

But, when the properties of objects have accumulated in the memory, there is no necessity, on the reappearance of a known object, to submit its several properties to the test of a fresh trial. For they can be recalled from memory either singly or collectively, as may be required, by the process of reflection, and placed in juxtaposition with other properties drawn from the same source, or with those of any other object, under the cognisance of the senses for comparison, when judgment can with as much ease decide on their respective qualities, as if the objects which those sensations represent were placed side by side, and tested by the senses that are adapted to try their individual and relative properties. For whether the properties of objects present themselves directly through the channel of the senses, or are reflected from the memory, they have in either case to resort to the sensorium before they are known or recognised, and whether the objects that are submitted for comparison are literally placed in juxtaposition, and referred to the organs of sense for trial, or are reflected from the memory for the same purpose, the properties repair alike to the sensorium, the former to be experienced, and the latter to be identified, before judgment can discern regarding them; for either case requires the same recognition of the *personality* or *mind*, and so far as it is concerned, both processes are precisely alike.

Although the operations subservient to the function of reason are distinct actions, yet being called to co-operate for one grand purpose—correct judgment, and the organs by which this is accomplished being specially adapted to their respective offices, and expressly adjusted to each other, practice establishes such complete proficiency and expedition in their exercise, that even in the more complex cases we ourselves are rarely aware of but one act; and it is only by careful observation of the process that we obtain a clear perception of its separate parts. When the eagle, for instance, feels the sensation of hunger, he looks abroad, sees his prey at some distance, darts upon it with impetuous speed, and the victim bleeds in his tenacious grasp. Here the sensation of hunger, the wish to have it relieved, the means determined on and applied to effect the desired purpose appear simultaneous; yet regular processes of reasoning had to be gone through. When he feels the sensation of hunger, he can only identify it as such, by comparing it with other sensations retained in his memory; and from the same repository, which in such cases, we aptly style *experience*, he is instructed of the supply by which it can be satisfied. He then looks abroad and perceives his prey; its impression is received by the sense of sight, is experienced by the sensorium and deposited in the memory. The property thus acquired is placed by reflection in juxtaposition with other properties in the memory, and judgment discerns it his natural food. The plan to secure it next succeeds; for this

purpose he refers to memory for the methods that had been adopted in similar cases. These are placed side by side by reflection for comparison; and judgment selects that which is best suited to the occasion. The sensation first referred to, having been felt by the personality or mind (of the eagle), the subsequent reasoning processes are ordered by it, and performed by its organs; it then transmits its mandates to the muscles to give practical effect to the proposed purpose.

Here we have examples of the operations of the sentient system, in an occurrence of so ordinary a kind, that the animal performs them with an ease and expedition that appears mechanical; but in cases like that related by Goldsmith, where an Irishman swam the lake of Killarney, to reach a small island in order to harry an eagle's nest that was built upon it, the discernment, tact, and courage displayed exhibit these sentient operations in a more marked manner. "The man reached the island when the old ones were away, and robbing the nest of its young, was preparing to swim back with the eaglets tied in a string; but while he was yet up to the chin in the water the old eagles returned, and missing their young, quickly fell upon the plunderer, and in spite of all his resistance, dispatched him with their beaks and talons."

Impelled by the natural impulse of self-gratification, the eagles had left their nest to provide for their own or their offspring's want; and to effect that purpose, the perception of the prey, its identification, the

method decided on to acquire it, the transmission of the decision to the muscles, and their efforts to procure it, must have been exercised as processes once, at least, before it could be obtained. But when we consider how often the prey may have eluded their grasp before the fatal talon was launched that secured it, and that every fresh perception of this description is the precursor of a new sensation, and every new sensation of a fresh demonstration of reason and of muscular action, it is impossible to calculate the number of times that these processes had to be repeated. In obedience to the same natural incitement they proceed to their nest, which requires similar operations of the sentient system; and as every object or circumstance which in any way impedes or otherwise affects their flight necessarily calls forth similar repetitious, the number of these processes get indefinitely augumented. On reaching it, however, they discover that their young are missing, and observe them bound and being borne away by the arch-enemy who subdues all, and in whose wake death stalks. The sensation is startling—pleasure intermingled with pain. Despair and joy alternately take possession of their mind; and though they lack experience to meet such vast odds, their loss gives energy to their nerves and strength to their muscles, and with the hope of recovering their lost ones and of gratifying their revenge, "they at once fall upon the plunderer, and in spite of his resistance dispatch him with their beaks and talons."

It is obvious that the functions of the sentient

system had been repeatedly exercised by the eagles, from the time that the loss of the eaglets was discovered, to that when they were rescued by the death of the man, and having little available experience to guide them in the intended encounter, their plan of attack would probably be the greatest difficulty. They, doubtless, dreaded the power of their foe, and had it not been that what they valued most highly was at stake, would not have ventured a retrogressive war. But this being the case, they made a simultaneous attack; and as the man strove against them, it is probable they were frequently baffled before they succeeded, and would necessarily have to adopt different modes of attack to meet the different plans of opposition. But the contest having terminated in their favour, they doubtless returned to the eyry with experience calculated to be serviceable in any similar emergency.

Having thus illustrated in a practical manner the functions of the sentient system, particularly those of sensation and of reason, we are prepared, were it necessary to our purpose, to evince from the observations of the more eminent and credible of Natural Historians, the following propositions :—

1st. That the higher animals are susceptible of mental emotions, such as joy, grief, affection, gratitude, ambition, and anger, and that they give expression to them by corresponding actions.

2nd. They are usually guided in present cases, or contingencies, by past experience.

3rd. They modify their conduct so as to make the

best of a change of circumstances, and when one method fails they have recourse to some other.

4th. In many cases they combine their united sagacity and energy to effect a purpose of general interest.

5th. Many of them anticipate future wants, and make suitable provision for them.

6th. From experience alone (without being commanded) they often conduct themselves so as to elicit the praise or the reward of man.

7th. Animals of the same kind are generally capable of communicating, comprehending, and of acting in accordance with each other's wishes and intentions, and this interchange of sentiment is not always limited to those of the same species, but often extends to those of different kinds and to man.

8th. They form friendships and conduct themselves accordingly.

But this appears to be rendered unnecessary for two reasons:—First, In the cases recently referred to, we have adduced practical evidence of the truth of the four first-named propositions; and seeing, in the second place, that we claim for the higher animals a sentient system, essentially the same as that of man, though inferior in degree of excellence, and having not only proved that they have it, but also that they exercise it, all these propositions, and many other of a similar character expressive of their methods of procedure, follow as necessary consequences.

CHAPTER VIII.

THE ANIMAL KINGDOM—THE SOCIAL RELATION OF ANIMALS TO MAN.

The Animals are naturally subjects — Their sentient system adapted to their condition — Hence inferior to that of man — The attainments of individuals improveable; those of the species determined —Heritable and experimental knowledge—Summary of the similarities of the Animal Kingdom to, and its distinctions from, the other kingdoms—Animal nature fixed—Its action free—May even act contrary to its own will—Can only will in one direction—The force of action influenced by the intensity of the impressions that incite it—Principle and law—Manifested in the Mineral, Vegetable, and Animal Kingdoms—Principle and Primary Motive — Manifested in the Animal Kingdom.

Not only is the sentient system of even the higher animals inferior to that of man, but there are other circumstances, some of which arise out of this less excellent condition, and others which probably demanded it, which show this difference more conspicuously. The chief circumstance requiring the constitution of the higher animals to be *inferior* to that of man is the fact that they are subjects, and not sovereigns, were created to obey and not to command. Man is the natural sovereign of the world, and the

animals are, naturally, his subjects, and thence their respective natures and qualifications are adapted to these conditions. Man's position and duty in the universe is plainly pointed out, in the case of Adam, the representative of the antediluvian, and in that of Noah and his sons, the representatives of the post-diluvian human races. We are told that God blessed Adam and Eve, and "said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."* Also that "God blessed Noah and his sons, and said unto them, Be fruitful and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."†

These precepts and intimations coming from God shew the actual and the relative positions of man and the animals: the one the sovereign, the other the subjects; the one the master, the other the servants; the one the owner, the other the owned. For God gives no commands, or in other words, issues no laws to His sentient creatures but such as accord with the rule of action that the inherent principle of the creature would induce, or which agrees with the natural and spon-

* Gen. i. 28, 26. † Gen. ix. 1—3.

taneous operations of the disposition and constitution of the beings to whom they refer. And it should ever be borne in mind, that as the precepts and instructions thus given, point especially to the natural condition, and to the mutual relations of those to whom, and of whom, they were spoken; the fact that they were at those periods intimated, neither made, altered, nor in any way affected them, but merely gave oral expression to laws that had been established in the constitution of created things, and had already been acted upon, and therefore the information then given simply spared those to whom it was addressed the time and the trouble required to discover their individual positions and mutual relations.

Position, when appointed by God, involves a suitable adaptation to the duties of that position; and hence the natural positions of sovereign and subject, which we have referred to, at once suggests a corresponding difference in the perfection of some part of their organisms, and thence of some of the consequences flowing therefrom. This is most obviously exhibited by comparing the defective ability of the higher animals to communicate what they know to others, with the more perfect power which is, in this respect, displayed by man. The latter can communicate the result of his experience so readily and intelligibly, that what may have taken years of labour and study to discover, he can explain to others in the course of as many hours; and by such means the student of twenty-five sometimes excels the professor of sixty years, and the apprentice may, by a few years of

diligent experience, become a more eminent man than his master.

Besides this, man at his birth comes into a heritage of knowledge which assists him, and at his death he leaves a still larger legacy to posterity, which, when compared with the case of the higher animals, forms a very striking contrast. It is true the latter can communicate practically, as they do to their young, and to some extent orally, and by signs, but the entire art is in their case as limited as is their necessity for it in the field of their natural operations, and is not more extensive than is consistent with the condition of subjects. They inherit no knowledge at birth, nor do they leave to their successors any such legacy at death. There are certain laws which each of them are obliged to obey, but he has to be instructed regarding them by his parents, or discover them by the operations of his sentient system, and by the action of external objects on the organs of that system. From practical experience an old bird builds a neater and more comfortable nest than a young one, and every shepherd knows how much better an old and practised ewe teaches her lambs to suck and relieve her of her milk than the inexperienced young mother does her first lamb. And, on the other hand, man may, by special training or culture, qualify animals to perform feats of a most extraordinary kind, quite foreign to, and far beyond, what is natural to them; but the animal is not able to communicate these acquirements to others. Doubtless his or her progeny may inherit special adaptations favourable to the pursuits practised by the

parent; but that is no matter of theirs, inasmuch as it is a sequence over which neither of them has any control. Simple facts of this kind make it evident that, through experience and practice, the individual animal progresses towards greater perfection; yet they also show that the same principle is utterly inapplicable to the species. Its condition is stationary. The animal races, notwithstanding the assertions of development theorists to the contrary, are now what they have ever been; and this determined condition of physical and of intellectual attainment appears to be the only state that would have wholly accorded with that of being created subjects.

By not having a heritage of knowledge provided for them at birth, the animals lose only an alloyed benefit, which is in some respects advantageous to be without. For the knowledge which man inherits is not all true, it is only partly so. Much of it consists of mixtures of truth and falsehood curiously interwoven and elaborately wrought together; some parts of it are entirely true, others altogether false, yet all are conveyed to him by the same authority, and bear the same stamp to warrant true genuineness; and he has no means of distinguishing the one from the other, but the laborious and sometimes unpleasant use of his own sentient system. If lazy, and especially if he half suspect that he holds a vested interest in some particular deceit, he declines to use the common means which God has given to all men for their guidance to discover and to correct error, and sleeps on and submits to its consequences rather than bestir

himself to ventilate or disturb the stagnant pools of popular and pestilential falsehood. Yet when one thus adopts principles that are false or unreal to direct his conduct, he necessarily acts in opposition to some existing law, and thereby ultimately mars his own purposes and prospects, commits gross blunders, and creates much confusion; and should the false principle which he has adopted be allowed to remain unreformed, he, in his turn, bequeaths it to others as a legacy of error.

The higher animals, on the contrary, inherit no notions, true nor false, nor do they leave any such legacy to their posterity, but depend solely upon their actual observation and practical experience for direction, and are in consequence rarely deceived. For He who gave them the functions of sensation and of reason for their guidance, would not have furnished imperfect instruments for a purpose so essential to their welfare. They therefore necessarily feel as they are affected, believe their senses, form their own opinions, think for themselves, are guided by their own experience, and as error misleads, they dislike being deceived. Hence they are self-reliant, and seldom act upon principles which they have not proved; and should they do so, they shortly try them by the test of practice, which at once either commends or condemns them. They are not therefore, like man, the dupes of their own imaginings, nor of the deceptions of others; neither are they actuated by groundless whims and insidious superstitions; for living in intercourse with real objects only, they view everything by the

light of actual experience; and if they make but indifferent teachers, they are apt and correct scholars. Still they are not entirely free from mistake, nor do they invariably adopt the best methods to produce the desired results; the means employed may not be the most efficient, and the force exercised may be unequal to the purpose in view. But these recourses are alterable, and may be altered; they are improveable, and may be improved; but the primary prompting motive of their nature is unchangeable, and they never voluntarily violate its principle, which constantly incites them to strive for self-gratification.

From the foregoing remarks on this department of nature we obtain the following conclusions, Namely: That the Animal Kingdom, like the Vegetable, is constituted of indestructible mineral substances, and are therefore alike related to the Mineral Kingdom; that the Animal Kingdom resembles the Vegetable in being constituted from the same fifteen elementary substances, but as the animal cannot assimilate mineral matter to his own structure except in an organised state, the vegetable is his appointed purveyor, and by organising his food prepares it for his use. The animal also resembles the plant, by being descended from parents, by having a nutritive system possessed of life, which grows, attains maturity, reproduces its kind, declines, dies, and is ultimately resolved into its original mineral elements. Like the plant also, the animal has an individuality, which distinguishes him from other individuals and a governing inherent principle, connected with his constitution, to which all its

vital actions are subservient, namely, *self-conservation.* These complete the chief characteristics of the plant, and what are essential to a plant; and thus far both animal and plant are on the same parallel; but here the characteristics of the plant terminate, while those of the animal are extended, by having grafted upon the vital system a sentient system, which performs other and distinct functions.

It is by the functions of the sentient system, as manifested in the higher animals, that the animal perceives, reasons, and acts, forms his own opinions, and conducts himself in accordance with them; and as this system is superior to the nutritive system, it modifies and gives expression to the whole being, and forms properties that are essential to and characteristic of the animal, but not of the plant. Individuality, as it is exhibited in the plant, is by the annexation of a sentient system, as shown in the animal, changed into a personality; for the animal not only exists, but is conscious of his existence, and knows he is a being separate and distinct from surrounding beings.* In virtue of his constitution, he is necessarily sensitive, and all his sensations are either of a pleasurable or of a painful nature. These sensations incite him to act; and whether they are being experienced from external objects, or are reflected from his memory,

* This latter remark applies to all animals from the higher down to a very low rank in the scale; yet there may be, and indeed likely are, classes still lower, that are stimulated to act by sensations of pleasure or of pain, but being very defective, or entirely deficient of memory, are unable to distinguish the extent of their own bodies.

they form the primary motives to all his actions. Pleasure attracts him, pain repels him; he naturally seeks the former and shuns the latter; and were he to do otherwise, it would be in opposition to the primary law of his nature.

His nature or disposition is thus unalterably fixed, so also is his primary motive; but the method or manner by which he effects the purposes which his motive suggests is altogether free. He may choose the plan, select the time, and exercise the dexterity and force that he pleases, so long as they are within the limits of his power; and one animal may achieve his purposes in one way, and another animal in another way; and the same animal may at different times adopt different means to accomplish the same purpose. These are unquestionable facts; and that they can even act contrary to the law of their nature, when under the pressure of compulsion, is abundantly evident. Witness for instance a bear trained and decked out to dance, and a dressed-up donkey strutting, cane in hand, to represent (not representing) some person of rank and fashion, for the purpose of pleasing a respectable and popular English assembly. Such feats and attitudes are contrary to the nature of the performers, opposed to their natural adaptations, extremely tiresome and irksome to their muscles, and can only be reconciled to the law of their natures (for it is not, on the part of the animal, a voluntary violation of its principle) by assigning the true cause, namely, that the suffering they endure in those constrained conditions is less terrible to them

than the dread of man or the fear of his punishment. They are placed in a strait, they have only the alternative of two evils, and they choose the least.

These facts illustrate a principle already expounded, that an act does not necessarily represent the will or motive of the being acting. Action and primary will or motive are two distinct things; they may co-operate together, as they ought to do, or they may be opposed to each other. Action is under the command of the being acting; but over his own will, or primary motive, the being acting has no direct control. He may act in whatever fashion he pleases, but he can only wish or will in one direction. He must desire the agreeable and dislike the disagreeable; of good things, he must prefer what seems the best, and of bad things which he is unable to avoid and cannot desire, he accepts under constraint what he supposes to be the least offensive.

It is also obvious that some animals are much more easily incited to action by external objects than others, and that even the same animal is on some occasions more susceptible of incitement, than he is on other occasions. These changes arise from two causes—from the state of the sentient system receiving the impressions, and from the inherent power which external bodies have to communicate their impressions to that system. The state of the sentient system forms a most important element in this matter; for not only is the animal necessarily incited to act from the sensitiveness or tenderness of his senses when under impressions, but the associations connected with similar impressions

are at the same time recalled from his memory, and unite with the present sensations to urge him on with twofold force to obey the impulse produced by their combined impressions. Then the inherent power which external bodies possess, to influence, to draw, to repel, or to attract, differ in various degrees; and these, acting on dissimilar states of the sentient system, necessarily produce very different results. A dull state of the sentient system, acted upon by a feeble external force, and promoted but by sluggish recollections from within, can only produce a weak demonstration; whereas, when a sensitive and lively sentient system is acted upon by a strong external force, inspired by responsive recollections and their associations, and probably prompted by corresponding sensations or emotions from within, a powerful motive is created, and the resulting action is at once ready, mighty, and effective.

Principle and law are terms which represent different things. A principle is an original or a primary cause, or it is a primary motive; and is inherent in the being in which it resides; and law is simply a rule of action. Principles are only known to exist and to be what they are, from the operations or the actions that they induce. Principles therefore induce or order action, and the uniform recurrence of action under the same circumstances is recognised as law. Law is therefore a demonstration of principle, or, in other words, it is principle practically manifested.

The inherent principles of the Mineral Kingdom are exhibited by the uniformity of the physical operations

of its masses under the same circumstances, and by the regularity of the chemical action that ensues when its compounds or their elements are brought together in the same manner and under the same conditions. These rules of action are the laws of the Mineral Kingdom, and as no individuality exists in it unless in the elementary atom or in the entire mass, its laws preserve the integrity of both, and at the same time operate for the benefit of the superior departments of nature.

The inherent principle of the Vegetable Kingdom is manifested by the uniform operation of its vital laws; to produce one primary purpose—the conservation of the *individual.* Connected with this purpose, however, there is another, and probably a higher one,—the support of the departments superior to itself; but as this is not necessarily induced by its principle, it is not essential to it, and in consequence, should only be viewed as a purpose superinduced upon the former by the Author of all. But while there are in the Mineral and in the Vegetable Kingdoms principles inducing actions—actions regularly performed, indicating law; and purposes effected by actions, which practically exhibit the principles inducing them, there is no inherent motive, no personality, no desire, no consciousness, nothing to represent the personal pronoun *I*, no personal obedience, nor any personal resistance.

In the Animal Kingdom, a distinction the converse of this gradually grows upon us as we ascend the scale, till in the higher classes it becomes very conspicuous. For while they have in the vital system

inherent principle only, they have in the sentient system inherent motive; and as the latter system is superior to the former, the principle of *self-conservation* is converted into that of *self-gratification.*

Between principle and primary motive there is a distinction. A primary motive involves a principle, but a principle does not necessarily comprise a motive. In neither the Mineral nor in the Vegetable Kingdom is there any such thing as inherent motive, yet in each of them there is an inherent principle. It is only where consciousness resides that motive exists; and as consciousness is distributed throughout the Animal Kingdom, motive is co-existent with it. Here then we have *personalities*, each representing the personal pronoun *I*, with an inherent motive or principle which naturally commands a course of action productive of *personal gratification.* Hence the motive or principle of the Animal is as fixed as any principle of the Mineral or of the Vegetable Kingdoms; for he has absolutely no control over his will or desire. But while the primary motive which induces his action is unchangeable, he may not only take any method he pleases to effect his purpose, but can even resist or act in opposition to the law of his nature, as is shown by his acting contrary to his own will or desire from deference to the dread of man, or to the fear of his punishment.

When mere principle is operating, as in the Mineral and Vegetable Kingdoms, the action induced under like circumstances is invariably the same; and as the tendency of the action is direct and effective, there

are no mistakes. But where *motive* is operating as in the Animal Kingdom, there is freedom of action. Even under circumstances that are identical, the methods adopted to effect the same purpose are often different; mistakes are sometimes made, the course pursued is frequently tortuous, and if the object is not as often attained in a capricious zig-zag manner, and as it is by a more direct and easier defined line of conduct, divergence is not uncommon.

It is, however, abundantly obvious that the action of each department is quite in accordance with its respective principle, and that animal liberty, though free, cannot diverge very greatly from the direct line; for it is not more natural for the stone that is thrown upward to fall to the ground than it is for the principle of the plant to operate for *self-conservation*, and that of the animal for *self-gratification*.

CHAPTER IX.

MAN—HIS VITAL AND SENTIENT SYSTEMS.

His body made of mineral materials—His vital system the same as that of the plant and animal—His sentient system of the same kind as that of the animal, but superior in degree—Indications of this—His head—His hands—Speech—Education—Man naturally naked and defenceless—This deficiency compensated by the superiority of his reason—Tokens of animal subordinacy—No one species exercises dominion over another—Their stationary condition—Compared with the progressive state of Man—Human achievement—Sentient operations are of the same kind whether human or animal—Summary—Man, so far as yet represented, merely a superior animal—The modern view of the Human soul—Is untrue.

HAVING reviewed the departments of nature subservient to man's welfare separately, and in their mutual relations, we now turn our attention to man himself—to ascertain the essential characteristics of his constitution, his relations to those departments respectively, and to God, the common creator of all. The inspired historian tells us that prior to the creation of Adam, "God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and

over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Then he adds, "So God created man in his own image, in the image of God created he him; male and female created he them." * Subsequently he gives a very brief summary of his creation and constitution in the following words: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."†

The mineral or earthy origin of man, as thus narrated, is fully borne out by chemical analysis; for it has been found that his body is constructed from the fifteen elementary substances that constitute the Vegetable and the Animal Kingdoms; and that they exist in it in the same order of abundance as they do in the latter. We also find that his vital system is essentially the same as that of the plant and animal; and his sentient system, though greatly superior to that of any of the higher animals, is of precisely the same kind, and differs from them only, by being formed in a more perfect manner. For as this system is given to the various classes of the Animal Kingdom in states of perfection corresponding with and proportionate to the character of their actual wants and the efforts requisite to supply them, and to the extent and kind of their respective offices in the universe, so the sentient system of Man excels that of the highest animals as far as his office and position transcend theirs. His duty is to govern, theirs to obey. Now, this is not an arbitrary, capricious, nor accidental

* Gen. i. 26, 27. † Gen. ii. 7.

distinction, set up to serve personal or conventional purposes, such as is assumed to exist between prince and people, superiors and inferiors, rich and poor, and so on, but a difference based upon an inherent distinction established in the nature of created things. Man is born to command, the animals to be his subjects, and to serve and obey him.

Even apart from that essential characteristic, the soul, which distinguishes man from the animals, and upon which this arrangement is doubtlessly based, the superiority of his sentient system indicates a marked distinction. His unique head, his hand, his faculty of speech, and his ability not only to avail himself of the productions of the three subservient departments of nature as they are offered to him, but to co-operate with the laws by which they are regulated so as to magnify their usefulness and to multiply the benefits they spontaneously afford, may be looked upon as human peculiarities which the animals partake of to a very limited extent.

The heads of the higher orders of animals are far inferior to that of man, both in the relative bulk of the brain to that of the body and in the perfection of its various parts. "The most striking characteristic of the human brain," says Dr. Lawrence, "is the prodigious development of the cerebral hemispheres, to which no animal, whatever ratio its whole encephalon may bear to its body, affords any parallel. It is also the most perfect in the number and development of its parts; none being found in any animal which man has not, while several of those found in

man are either reduced in size or deficient in various animals. Hence it has been said that by taking away, diminishing, or changing proportions, you might form from the human brain that of any animal; while, on the contrary, there is none from which you could in like manner construct the brain of man."*

The human hands indicate the same superiority. These being terminated by long and flexible fingers, of which only a small portion is covered by the nails, while the rest is furnished with a highly organised and very sensible integument, form admirable organs of touch and instruments of prehension. The Animal Kingdom exhibits no corresponding part so advantageously constructed in these respects, and hence Aristotle observed "that man alone possesses hands really deserving that name." The great superiority of the human hand arises from the size and strength of the thumb, which can be brought into a state of opposition to the fingers, and is hence of the greatest use in enabling us to grasp spherical bodies, and to take up any object in the hand;—in giving a firm hold on whatever we seize, in executing the mechanical processes of the various arts, in writing, printing, drawing, cutting; in short, in a thousand offices which occur every moment of our lives, and which either could not be accomplished at all if the thumb were absent, or would require the concurrence of both hands instead of being done by one only.

Speech in the usually accepted sense of the word is peculiar to man. The simple wants of the animals

* Lawrence's Lectures, pp 133, 134.

do not require it, nor do their less perfect faculties provide such special assistance. The natural and primitive language of inarticulate sounds, gestures, and actions is sufficient for their purposes. But to meet the wants, the wishes, and the purposes of mankind a more complete language is necessary, and to promote this we find a natural adaptation in the person, accompanied with conditions and circumstances in the human economy, that are exactly calculated to evolve the language required. The slow growth, the long infancy, and the late puberty of man necessarily involve a long intercourse between the parents and their children; and this long intercourse, even should we suppose a case that perhaps never existed, that the parents had no language, would soon produce some sort of social communication, although in the midst of a desert. At first, the members of a family would communicate with and understand each other by signs, sounds, and gestures; but as they would shortly discover sound to be the most explicit mode of expression, that would naturally be adopted as the general method. And as these sounds, representing things and actions, accumulated in the memory, they would soon become permanent expressions, used and understood throughout their circle. This catalogue of words, though short, would form the nucleus of a language that would gradually extend as words increased, and augment as their connections and relations were clearly discerned and expressed—consequences which would naturally result from the increase of the community using it, and from

their progress in the arts, agriculture, or commerce.

Then as communities increase, society begins to be formed, and the instruction of the young is no longer limited to the experience of individual parents; for they can, in addition to what they have acquired from personal observation, communicate from the heritage of knowledge derived from their progenitors, and also from what they have acquired from the society to which they belong. Education becomes, then, something more than mere communication between persons in immediate intercourse, limited, as in the Animal Kingdom, to the transmission of simple ideas or of personal experience; it becomes an institution to which the whole community contribute, of whose benefits they all also participate, and whose results constitute the basis of society and one of its strongest bonds.

On the other hand, the higher animals are naturally provided with weapons for their defence, with coats to protect them from the inclemency of the weather; and where their condition and avocation require it they are furnished with implements to avail themselves of the provision designed for their welfare and happiness. This is not the case with man; he is born naked, defenceless, and physically helpless; and with many more necessities and desires pressing upon him, he is comparatively deficient of animal resources. But his bodily wants, weakness, and desires induce him to fall back with greater reliance on his function of reason; and by it he has been enabled, not only to

avail himself as the animals do of the productions of nature that are subservient to his welfare, in the states in which they are offered, but to co-operate with their laws, so as to magnify their usefulness and to multiply the benefits that they spontaneously afford.

By his function of reason he takes advantage of the Mineral Kingdom, digs the mine and procures coals to warm himself and to cook his food; extracts metals from the earth, of which he forms weapons, tools, agricultural implements, and machinery of various sorts, to assist, to facilitate, and to save labour, and thence promotes the interests of trade and commerce. By it he avails himself of the laws of the Vegetable Kingdom, cultivates the soil, carefully propagates and improves the more important and prolific plants, trees, and roots, and makes the earth bring forth its fruits in a manifold degree. By it he has pursued similar scientific courses in the Animal Kingdom, which have made it more productive and profitable. He has subdued, domesticated, propagated, and improved the more docile animals, and rendered them more ready and suitable to serve his purposes. Some he has procured for their strength, and set apart to assist his labours, and to serve his pleasures; some he has selected for the sake of their flesh and milk; others he has secured for their skins, which he uses for clothes, and other domestic purposes; others for their sinews and fat, the former of which he converts into thread and cordage, and with the latter he furnishes light.

These brief references to the enterprise of man, and to his discoveries of the less obvious recourses of nature, furnish examples of the operation of natural laws, when under the stimulating and controlling influence of his agency. For it is as much the province of man to form societies, to cultivate arts and sciences, to spread himself over the globe, and to avail himself of the resources of the three subordinate departments of nature, as it is that of the bee and ant to establish their communities, to gather honey, and lay up provisions, or that of any other class of animals to perform the actions by which they are respectively characterised.

The animal characteristic of being a subordinate by nature is further borne out by the fact, that the strongest and most sagacious of them have neither the disposition nor the capacity to exact obedience of any of the inferior tribes, or to reduce them to a state of servitude. It is true that the stronger of certain species devour the weaker, but this is in virtue of an inherent principle of their constitution, incited by the urgent necessity of hunger, and entirely distinct from a desire to make others perform their duties for them. If any species of animal had a disposition and structure adapted to do this—and coming as they do from the hand of God, these qualities would necessarily be co-existent and co-operative—some of them would assume the government over others, and force them to furnish their food, to watch for them, and relieve them of troublesome, dangerous, or wearisome labour. But no such disposition and adaptation

exists in the Animal Kingdom; the duty of each is its delight, the prosecution of its purpose in the universe is at once its pleasure and pastime, for it is never more happy than when employed in the fulfilment of its mission. Such is the impress which God has put upon them; He blessed them and made them happy; and having delegated to each and to every class its own special work, any interruption to this arrangement would oppose His benevolent intention, and prove detrimental to the common good; and hence it is in this manner considerately and kindly prevented. No class of animal is in His sight superior or inferior to another, for each has its particular work to perform, which could not be so well accomplished by any other. All are naturally on an equality, all are prompted by one and the same primary principle; and while man is their appropriate and appointed sovereign, he is held accountable by a higher power for the proper exercise of his authority.

Another marked difference between the higher animals and the human family, is the stationary state of the former, when contrasted with the progressively improving condition of the latter. These are obviously natural characteristics which form a wise distinction suited to their respective positions in the world, and the more immediate causes of which appear to arise from the short life, the unsocial state, and the total want of traditionary or hereditary knowledge in the case of the animal. That his sentient system is improveable, and does improve by experience and practice, is shown by the advancement which he makes

in the easier performance of his work, and by the dexterity or skill displayed in its accomplishment. But this refers only to the individual; neither his knowledge nor his art is transmitted to benefit his posterity; when he dies his dexterity and knowledge depart with him, for as they have no archives of skill or information, each succeeding animal has to commence as at the beginning. Each species is now what it ever has been, notwithstanding Darwinian opinion, and if the world last as long, those who live a thousand years hence will find the members of the animal kingdom much in the same condition as at the present time.

Let us now compare this stationary state of animal existence with the progressive condition of the human family, and we shall immediately perceive the vast difference of their respective positions and adaptations.

As it would be inconsistent with the character of these considerations to adduce anything but what is clearly substantiated by evidence, we shall not speculate on the causes by which certain branches of the human family have degenerated and others have advanced in civilisation. But certain it is, that for some time after the commencement of the Christian era our own forefathers were in a state of semi-barbarism—blindly ignorant, grossly superstitious, and little better than savages. They depended chiefly on the resources of the river and the chase for the supply of their wants; their country consisted of forests, marshes, wastes, and uncultivated plains; and, as far as we can learn, they seemed to do little or nothing to ameliorate this, their deplorable condition. Let us,

therefore, inquire, What is our state now, and what is the state of our country? For should the difference be deemed little or much, the amount of that difference has to be placed to the credit of human progress. Doubtless, for all our boasted knowledge, we still inherit a part of their superstition, as we do of the whole of their country; but that is being speedily removed by the sunshine of scientific truth, whose cheering beams are fast dispelling its murky mists, and bringing on the meridian of a brighter, a clearer, a cloudless day.

For since all real progress in science and art, skill and industry, results from the cultivation of the sentient system, rightly directed, the beneficial social changes that have taken place since the days of our "ancient forefathers" will at once indicate the progress of social improvement and the sentient advancement of the human family. To illustrate these, we shall briefly and generally refer to a few self-evident facts that are well known. By the labour of man, aided by such auxiliary power as he could command, marshes have been drained, rivers confined, their cataracts reduced, forests cleared, and the earth cultivated. By his reason and skill, animals have been subdued, tamed, domesticated, and improved for his use, and trained for his service. By these, also, mountains have been overcome, time computed, space measured, the motions of the celestial bodies recognised and calculated, and their respective relations to each other and to the earth we inhabit have been discovered. By the energies of his sentient system, the

pilot traverses the seas, and pursues his course on the ocean with as much certainty as if it had been traced for him by an engineer, and he can at any moment find the exact point of the globe on which he is by means of astronomical tables.

The steam-engine represents one of the most magnificent achievements of human genius. It has practically annihilated distance and triumphed over space; incalculably aided manufacture and commerce; united continents the most remote from each other, and has opened a highway through the world which all the inhabitants of the earth may traverse, and upon which they may meet and come into peaceful and beneficial contact. The electric telegraph represents another elemental conquest won by man—another element impressed into his service; for if by the steam-engine he has acquired a victory over distance, he has by the electric cable as truly made a conquest over time. With these the earth is actually girt about as with a girdle; and full, free, and unrestricted communication passes from continent to continent, and from one nation to another as it formerly did between persons of the same town in the familiar intercourse of ordinary business. By human enterprise and industry new worlds have been discovered, nations have been united, and such fresh and fair fields for the unfettered energies of our race have been opened that the mind becomes dazzled by the contemplation of the brightness and grandeur of the glorious prospect.

The greater part of the earth's surface now exhibits

the effects of human power, which, though subordinate to the laws of nature, seconds, and to some extent so controls her operations, that it may be fairly stated her resources have been unfolded, and she has gradually arrived at the point of productiveness and perfection she has attained by the efforts of man.

But while the sentient operations of man greatly surpass those of the higher animals, it must be recollected that the operations performed by both are identic in kind, and differ only in degree. Those of the animal are rudimental; those of man are of the same kind, much amplified and greatly extended. Exercised by the animal they may be comparatively likened to the vital actions of some of the lower vegetable tribes; whereas, when used by man, they may be said to resemble the same actions in the proper plant, supporting the root, branches, foliage, and fruit of the finest and fullest tree of the garden. As far as the sentient operations extend, those performed by the animal are, at least, as complete, perfect and accurate as those accomplished by man; but their respective requirements and duties being different, and the sphere of the former comparatively limited, while that of the latter is correspondingly large, the extent of their respective sentient abilities has been made commensurate to the duties that are severally demanded of them.

But, although the nutritive and the sentient systems of man are in every essential feature the same as those of the higher animals, the power of most of his senses, namely, sight, touch, hearing, and smell, is greatly surpassed by that of many animals; and

even in the sense of taste, where his experience is more varied and extensive, he is at least equalled by several. But to none of the members of the brute creation are the powers of the senses so uniformly given as to man; for while no one sense is particularly prominent in his constitution, he is deficient in neither; they are more equally balanced, and he is thereby enabled to submit the errors of one sense to the correction of the others, which renders his function of sensation more accurate in things doubtful than theirs, and consequently better adapted to the acquisition of extensive knowledge.

Lest the properties or qualifications which we claimed for the higher animals should not otherwise have been admitted, we have thus taken some trouble to explain and represent the various operations of the sentient system in the order of their succession; and as what we demand for them will be readily granted in a much higher degree to man, which is all we in this respect contend for, any additional remark on the subject of his sentient system appears superfluous. So far then, as we have proceeded, we have represented man as an organised being, constituted of a nutritive and a sentient system, and exhibiting their higher phenomena—life, sensation, reason, and mandatory-motion; but were we to leave off here, we should present a false because an incomplete picture of his noble character. In this stage of his constitutional, motory and functional history, he is nothing better than a superior animal, qualified to devise more comprehensive schemes, and to practise them with more ingenuity than the brutes beneath him, and

consequently capable of acquiring higher attainments and of accomplishing greater achievements than they, but nothing more; his actions are not prompted by any motive essentially different from that which incites their actions; they are necessarily induced to act by the principle of self-gratification, and so far as we have gone, he is necessarily actuated by the same spirit. The same principle reigns in him that rules in them, for as yet they are beings of the same kind and characteristics, differing only in the degree of their sentient perfection; and should the one be to the other in this respect as ten to one, or as ten thousand to one, neither could constitute an essential distinction; they are still governed by the same principle, and guided by the same selfish motives.

True it is that even in this pitiable, degraded, and misrepresented position, he has the consolation to possess, in common with the higher animals, what men in general, and Dr. Watts in particular, are pleased to call a soul; for both he and they continually manifest what are generally understood to be the properties that are distinctive of the soul's presence. In Dr. Watts' catechism for the young, when the question is asked, "How do you know you have a soul?" the answer furnished for the scholar is as follows: "Because I find something within me that can think and know, can wish and desire, can rejoice and be sorry, which my body cannot do." Now, we most respectfully but very decidedly decline to accept this definition of the human soul as correct. It is simply absurd; for if, of all the sentient tribes, the soul is peculiar to the human race, and we admit

it is, it necessarily constitutes an essential distinction between the animals and man, and must be in some respect entirely different from anything pertaining to the merely animal constitution. Now as these states and emotions of mind which are taught to be the true and distinctive demonstrations of the soul are, as we have already shown, not confined to man, but are common to him and to the higher animals also, they are obviously sentient, but certainly not essentially moral characteristics.

In farther proof of this, my friend's Newfoundland dog, "Hector," when crouched and dosing, under the blaze of the parlour fire, on a wild wintry night, "could think" that he heard, amidst the sounds of the gusty wind, the footfall of his master's mare, "Molly," and starting up, barking and bounding forward, to receive them, he recognised, or, in other words, "knew" both master and horse. It was getting late, and he had for some time "wished" for and "desired" their return, which he showed by walking several times to the door to listen for them; and now his joy knew no bounds, he united with the family members in their congratulatory welcomes, he wagged his tail, leaped upon them, and "rejoiced."

> "But pleasures are like poppies spread,
> You seize the flow'r, its bloom is shed;
> Or like the snow flake in the river,
> A moment white, then melts for ever."

After a short stay, and a frugal yet suitable repast, the practice of my friend's profession demanded that man and horse should again face the now furious storm. The master's spirit seemed to inspire his

horse. No sooner had he mounted, than the mare started like an arrow from the bow, and both disappeared in the darkness. His daughters cried, his dog whined, and would have followed him; but his duty being to protect the house, he howled, sobbed, and moaned, giving expression to "sorrow" as deep as theirs for this unexpected separation. In little more than the lapse of half-an-hour, this faithful dog exhibited all the states and emotions that are now considered the essential characteristics of the human soul. He showed that there was "something within him that could think and know, could wish and desire, could rejoice and be sorry;" and yet he had not a soul, but was constituted simply of animal body and animal spirit.

Were man merely a superior animal, these sentient properties might serve as some of his special characteristics; but he is much more than an animal—he has a soul, with moral properties, which entirely alters the given likeness. And were these properties presented in their natural prominence, his present misrepresented, slandered, and degraded position would instantly be changed; his pre-eminence, his native dignity, and his inherent personal importance, as compared with the animals, would then appear, and he would see his real image as reflected from a different and truer mirror.

CHAPTER X.

MAN—THE SOUL, OR MORAL SYSTEM.

The soul derived from God—Is a spirit or motive-force distinct from that of the body—Hence Adam had two distinct natures—The pre-eminence of the soul—Its likeness to God—It stands in relation to Him as son to father—And is of the same nature or spirit as God—Powers of the soul limited to the abilities of the body it inhabits—The principle of *Love* in God and in the soul of the same kind, but infinitely different in degree—The principle and law of the soul or moral system—The primary condition of our first parents—In Paradise—Their disposition accorded with God's law—Primary desire the criterion of character—Our first parents created virtuous, with complete freedom of action—The tree of the knowledge of good and evil—The Devil's design—He deceives our first parents—They partake of the forbidden fruit.

WHEN the sacred historian intimates that "the Lord God formed man of the dust of the ground,"* he does not conclude the narrative of the event with that statement; neither should we leave off the consideration of his constitution at the stage we have attained, if we would represent him in the perfection of his native dignity, or even in the less-elevated condition—degenerated and degraded though it be—in which we have often the pleasure of meeting with him. The historian adds, "And he," that is the Lord God, "breathed into his nostrils the breath of lives, and man became a living soul."† It is worthy of notice, that while the authorised version of the

* Gen. ii. 7. † *Ibid.*

Scriptures gives the word "life" in this sentence in the singular number, the original Hebrew has it in the plural. It reads thus, "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of lives, and man became a living soul."

We have already referred to one of these lives, which is common to all living organised structures, and which is especially manifested in animals and in men, as animation, or the animal spirit. In each and in all of these cases it is obviously exhibited as a force, exercising functions productive of the same primary purpose, the conservation of the structure; for although its operations are moulded and fashioned by the organism with which it is connected, the results of these operations are practically the same. In the simply vital system, as in the plant, the natural tendency of its actions is its self-conservation; and when the vital and the sentient systems are blended, as they are in the higher animals or in man, the sole motive of their united action is self-gratification; which, indeed, is nothing more than self-conservation, combined with pleasurable sensations, to suit the condition of sentient beings. But by the impartation of the other life, we are told that "man became a living soul."* To this an objection may however be raised, on the ground

* As certain writers have given many and different meanings to the word *soul*, and have thereby caused considerable confusion respecting the words *life*, *spirit*, and *soul*, we wish it to be clearly understood, that we represent *the soul* as a principle of *life*, but of a different kind from that of *vegetative or nutritive life*; and as a *spirit*, but of a different nature from the *animal spirit*; and that we restrict its signification to that part of man which is of *the image and nature of God*, which is usually expressed by the

that these lives were conferred at the same time and that the soul is the first product or the result of their union, and is not a *life, principle,* or *spirit,* separate and distinct from that which is common to all animal bodies. That they were given at the same time may or may not have been the case; but whether it were so, or that they were imparted at different times, does not affect the question; the soul is evidently a *personality,* a *life, principle,* or *spirit,* distinct from that of the mortal body with which it is connected. Indeed, this truth is clearly involved in the exhortation of our Lord to His twelve Apostles when He sent them out to preach the Gospel, namely, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."* This shows that the body hath life independent of the soul; for it may be killed; and that the soul hath life independent of the body, for it exists and lives after the body is dead. It therefore appears that Adam's body was first made, and these lives were subsequently infused into it. Hence man is constituted, as St. Paul states, of three parts, "body, spirit, and soul;"† and the two latter represent the lives which we have been speaking of.

Adam had thus, in his person, two distinct natures or dispositions, two distinct principles or spirits, the one co-existent with and pertaining to his body, the

Hebrew word *neshamah,* which is or ought to be the governing principle of his constitution, and as that which, along with the body in which it is incarnate, is *redeemable* by the sacrifice of the Saviour of the world.

* Matt. x. 28. † 1 Thess. v. 23.

other his soul. In St. Paul's epistle to the Ephesians, he recognises the principle of the body under the expression "the desires of the flesh;"* and again, in addressing the Romans, when he speaks of "the law which is in his members,"† he refers to the uniform rule of action which this principle of the body prompts, and which he contrasts with that of his soul or "inward man."‡ "The desires of the flesh" constitute therefore inherent primary motives to act; and "the law which he saw in his members" was demonstrative of the uniform tendency of the actions which these motives naturally induce.

From these considerations, it is obvious that the same progressive plan was adhered to in the creation of man, that was adopted in that of the plant and the animal. For as a plant represents a vital system, and as a sentient system was grafted into a vital system to form an animal, so now, in order to make man there was added, or imparted, to the vital and the sentient systems, as represented by the higher animal, a moral system or soul, which constitutes his essential and distinguishing characteristic. And as the vital system of the animal was subjected to his sentient system, so both the nutritive and sentient systems of man were subjected to his moral system or soul.

The pre-eminence of the soul in the constitution of man is therefore obvious, and accounts for the emphatic declaration, when it was breathed into Adam's nostrils, that he then "became a living soul." But, it may be asked, Why term him a living soul? Because his soul was not then dormant, but living, and gave

* Eph. ii. 3. † Rom. vii. 23. ‡ Rom. vii. 22.

shape and feature to his whole character and conduct. His entire structure and its natural desires were then subservient to its principle and law, just as the whole structure of the animal, and all its requirements and desires, are governed by the principle or spirit of the sentient system. The principles of the other systems were so completely neutralised and modified in Adam's constitution by that of his moral, that they were dead to any desire but such as it approved; and while self-conservation was duly maintained in the nutritive system, and self-gratification in the sentient, these principles were as subordinate in his conduct as the principle of the nutritive system is in the procedure of the animal.

Having already shown the nature of the principle of the nutritive system, and explained how it is modified and governed in the animal by the more potent principle of his sentient system or animal spirit; it now devolves upon us to consider especially the moral system or soul of man, which thus constitutes the essential distinction between him and the animals, as well as the desideratum to his regal dignity; to state its origin, to mark the principle which invariably induces its actions, and to explain how the principle of his animal nature is restrained, modified and controlled by that of his moral. These considerations appear to be comprehended in the answers to the following questions, namely, What is the soul? What are its properties? What is the principle essential to its nature? And if the nature of the brute and of man are essentially different, what is the distinction?

These questions might be answered by referring to

the Book of Nature to ascertain the principle or motive that is uniformly manifested in the actions of good men, as essentially distinguished from the motive that prompts bad men and animals; which, when viewed in connection with conclusions already come to, would elicit correct answers; though it could not enable us to account satisfactorily for the enigmatical character which so frequently marks the conduct of man. But, fortunately, we are spared the trouble; for on this most important subject the pen of inspiration furnishes more ready information; and by showing causes, the effects of which could not otherwise have been accounted for, we are brought to conclusions which we should ultimately, though less satisfactorily, have attained by a process of reasoning. By it we are informed that "God created man in his own image: in the image of God created he him; male and female created he them."*

Now, seeing that God is an immaterial and immortal spirit, the material and mortal part of man, which is the likeness of the animal, can have no resemblance to the Creator. The Divine Image must therefore be assigned to that part of man which has no counterpart in the animal, namely, the soul; and as it is not formed from the material world like the body, into which it is introduced, but is breathed into it by Jehovah to direct the whole man, its claim to be the Image of God is rendered unquestionable. But not only is the soul the Image of God; it also stands in the same relation to him that a son does to a father. This fact is confirmed by the Apostle Paul, in his

* Gen. i. 27.

epistle to the Hebrews, where he says, "Farther, we have had fathers of our flesh (or bodies), who chastised us, and we gave them reverence; shall we not much rather be in subjection to the Father of our spirits (or souls) and live?"*

Since the soul is thus the Image of God, and stands in relation to him as child to parent; it can be nothing else than an emanation of his own Divine Spirit, and therefore immortal as himself, and of the same nature, though infinitely inferior in degree of excellence. Yet though an emanation of the Spirit of God and of the same Divine nature, it must be kept in view that many exalted attributes may belong to Deity which are not properties of the soul, which may be incomprehensible to man in this state of his existence, and are not, therefore, revealed to him. For we know that God has properties that are neither peculiar to the Divine character nor expressive of its nature, and which he has to a limited extent, conferred on other beings; of these are knowledge, wisdom, power, and others, owned by Deity in an infinite degree, and restrictedly possessed to a greater or less extent by men, animals, and even by devils, and which may be made the instruments of either performing good or of doing evil, according to the motive of the agent who uses them to promote his intentions.

Such are not, therefore, essential characteristics of God and of the soul. The property essential and common to them is not of a physical nor of an intellectual kind, but of a Divine and moral character;

* Heb. xii. 9. See original Greek.

and it is not distinguished by the means used, nor by the methods taken to accomplish purposes, but by the *motive* that induces those purposes, by having a *nature*, *disposition*, or *spirit*, essentially different from that of every terrestial being, and which constitutes the *principle* or *motive* that induces them to act. It is, therefore, obvious that the likeness of the soul to God does not arise from the former having any physical or intellectual qualification which corresponds, in any proportion or degree, with any of those that the latter enjoys; nor does it exist in any similarity of their courses of action, but consists in their natures being of the same kind, and in their actions being prompted by the same principle or spirit.

The principle that invariably incites all the actions of the Almighty is *disinterested love* to His creatures; a love, natural, inherent and indispensible to His person, quite unconditional of the conduct of the latter, and entirely unconnected with any recompense, direct or indirect, which He derives from its practical operations towards them. This is manifested by the ample provision which He has made for the happiness of all; in the complete adaptation of the mineral and the vegetable kingdoms to the constitution and natural position of the sentient creation, and in the continual diffusion of His munificence to mankind, without reference to the spirit or motive that incites their actions, and entirely irrespective of their conduct. "For He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."* In further corroboration of this fact,

* Matt. v. 45.

the Apostle John resolves all the properties that are essential to the Divine nature into one primary principle which is the source of them all. He tells us that "God is love."* Then as the likeness of the soul to God consists of the complete similarity of their *nature* and of the *motive* that actuates their conduct, it necessarily follows that the nature of the soul is *love*, and the primary motive which incites its actions is a disinterested desire to promote the happiness of all men.

But apart from the knowledge communicated and sensibly realised, that the soul once constituted part of the Spirit of God and is in consequence immortal, and that its inherent principle or nature is love, our information regarding its properties and the extent of its powers is necessarily inconsiderable. So long as it sojourns incarnate, its powers are restricted to the physical and intellectual capacity of the body which it inhabits. If the body is thoroughly trained and well developed, the desires of the soul may be forcibly manifested through its knowledge, wisdom, and power; but should its body be weakly, awkward, and uninstructed, the motives of the soul can at best be displayed to a very limited extent, and its plans and efforts to prosecute its purposes of benevolence circumscribed, uncertain, and frequently fruitless. For as the sentient system is dependant on the vital for its renovation and maintenance, in like manner, so long as the moral system or soul "abides in the flesh,"† it has to depend on the sentient system for instruction, direction and ability, both to devise and

* 1 John iv. 8. † Phil. i. 24.

to accomplish contrivances to effect the purposes it wishes to realise.

Whether all souls are naturally equal in the intensity, fervour or force of the spirit of *disinterested love*, we have no means of ascertaining; but certain it is, that this spirit is demonstrated even among good people, in a stronger and more intense degree by some than it is by others. And while every soul is of the same nature or spirit as God, and is incited to action by the self-same motive—the intensity, fervour, or force of it enjoyed by the soul of man is as nothing in degree when compared with its infinite fulness concentrated in God. This may be illustrated comparatively by referring to the different degrees of intensity in the animal nature. The molluscans, or even the lowest of the sentient tribes, have the same spirit as the highest of the mammalian genera; and were the intensity of the spirit of each respectively known, they could be compared, and the relative strength of their respective desires for self-gratification computed. But the difference between the fervour of the inherent love of God, and that inherent in the human soul is incalculable; for all the attributes of the former being infinite, while those of the latter are finite, any effort made to compare them merely shows the illimitable vastness of the distinction.

Seeing then that the spirit or motory principle of the soul is *disinterested love*, it naturally strives as much for the promotion of the interests of others as it does for those of itself. It naturally loves its neighbour as it loves itself, and in consequence uniformly desires "to do as it would be done by;" and in prosecuting

these purposes, fully realises the fact that "it is more blessed to give than to receive."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them,"* is the law that governs the actions induced by the soul; and as law is a rule of uniform action, and a practical demonstration of the principle that prompts it, it plainly and palpably points to the spirit or force of disinterested love as its primary and originating cause. The rule of conduct which the soul spontaneously suggests is thus in strict accordance with the law that was given by the Lord to Moses on Mount Sinai, for a rule to guide his people; and as it is called the moral law, we have termed the soul the moral system.

When Adam was called into conscious existence, he was constituted of a nutritive system, by which his body was supported and renovated; of a sentient system, by which he acquired knowledge, reasoned, and performed actions; and of a moral system, the spirit of which rendered him as anxious for and as ready to promote the interest of others as to seek for and minister to his own personal welfare, and which restrained him as powerfully from doing aught that would injure them, as from doing anything detrimental to himself. In this condition, the nutritive system had its law of self-conservation satisfied, without being surfeited; the sentient system had its principle of self-gratification delighted, but not satiated and the moral principle of disinterested love was no less supreme in the constitution, while these were fully and legitimately exercised. So long as it reigned its government was

* Matt. vii. 12.

mild, equitable, and indulgent; the sentient system experienced no constraint, nor was it aware of the influence of a superior directing power. Every want was duly supplied, every wish was suitably gratified; and so far was the principle of the sentient system from opposing that of the moral, that the various laws of the constitution acted harmoniously, and Adam might never have known that any principle had a place in his person save that of disinterested love, had he continued to retain his primordial condition.

Such was the blessed spiritual state of our first parents when they roamed amidst the pleasures of Paradise—a fascinating and healthful retreat—a suitable home for pure and happy inmates. Its situation was one of the most delightful on earth. It was refreshed by the union of four streams, and gladdened by the cheering influence of an eastern sky. The rich foliage of the stately palms furnished a refreshing shade from the mid-day sun, and afforded a pleasing shelter from the evening dew; the flowers which interspersed the verdant carpet of nature diffused their fragrance around them, and the fruit trees loaded with their ripened stores presented a ready and agreeable repast. The melody of the groves cheered their spirits, the fresh breeze of heaven braced their frames, the decline of day called them to contemplation, and the still beauties of evening elicited a hymn of thanksgiving and a song of praise.

Impelled in their proceedings by the moral system—an emanation of the Deity, there was no necessity for a written law, to direct or to restrain their actions, to make or to modify their manners;

for as the spirit, or principle, which naturally prompted them was of the same Divine nature as God, their desires necessarily accorded with His will. The spirit which incited their actions was disinterested love, and as "love is the fulfilling of the law,"* or will of God, the purposes that it induces its possessors to prosecute are necessarily in strict unity with His desires, and hence no other law was requisite for their rule of life.

Actuated solely by this principle, and guided by the functions of the sentient system, they would soon learn to devise and to adopt methods by which the benefits they wished to confer on others should be realised by them. From their own experience and desires they would judge of the wishes and the interests of others, and in order to promote their neighbour's welfare they would naturally do to, or for them, as they would wish others to do to, or for themselves; and acting in this manner, they at once followed the spontaneous bent of their own disposition, and obeyed the law of God. "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself."† "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet: and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."‡

To have a disposition, or spirit, desirous "to do as one would be done by," is to be morally good; to be

* Rom. xiii. 10. † Gal. v. 14. ‡ Rom. xiii. 9, 10.

morally good is to be virtuous; hence all deeds incited by this spirit are virtuous actions. To refrain, however, from any particular sin is no sure token of being morally good or virtuous; for the moral law not only commands abstinence from actual sin, but requires resistance against the intrusion of all desires that are contrary to the principle of disinterested love. In the sight of the Divine Spirit, whether we view it in the exalted aspect of the Deity, or in the comparatively humble personality of the human soul, the *motive* or *fixed desire* is viewed as if the deed were done; for "whosoever hateth his brother is a murderer,"* and "whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."† It is not so much what a man does that distinguishes his condition to the All-wise Being, as what he wishes for, or is disposed to do. Circumstances over which he has no control may prevent him from performing a bad action, or may induce him to do a good work, for there is no insurmountable difficulty to be got over in order to pursue any ordinary course of conduct, but desire springs spontaneously from the nature or disposition of the being from whence it proceeds, whether animal or moral, and where that can be clearly discerned, it constitutes the genuine criterion of the character of its owner.

As our first parents were governed by the moral principle of disinterested love, their desires and motives were necessarily virtuous, nor had they any power within themselves to alter this, their natural disposition. Yet, though they could not change their

* 1 John iii. 15. † Matt. v. 28.

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disposition and desires, their freedom of action was only limited by the extent and power of their ability to effect the purposes that their minds suggested; and from the freedom which their posterity enjoy, we have every reason to believe that they like them had power even to act in opposition to their own will, notwithstanding that they were without inducement to do a thing so utterly unnatural. Indeed, their freedom of action is not to be questioned; for without it, advice or command would have been absolutely preposterous; for deprived of this power no person could be justly charged with neglect of, or disobedience to, any injunction whatever. But to suppose that our first parents would obstruct the welfare of others, notwithstanding their power to do so, not only implies that they would act contrary to their natural disposition, but it also inverts the law of their nature, by involving the absurd conclusion, that they would desire pain, shun pleasure, and injure their own feelings for the sake of the suffering.

But, contrary to this assumed and unnatural supposition, they were placed in a situation exactly suited to their constitution, and their constitution being conformed to their external condition, they were perfectly happy; the sentient tribes around them were also happy, and in the only case where their inexperience could have misled them, they were specially cautioned and instructed by the Creator.

To save them from the fatal effects of ascertaining the properties of a certain tree, which if partaken of would prove dreadfully detrimental to them, the Creator carefully and solemnly forewarned them of its

baneful effects, "Saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."* This salutary admonition was not more kind than necessary, seeing they possessed no sense to prevent them from participating of it, any more than of the other trees in the garden. For all edible substances have to be submitted to the sense of taste, before their palatable properties can be known, and their effects on the system have subsequently to be experienced before it can be known whether they constitute good or bad food.

But being thus kindly warned, no limit can be set to the time they might have retained their holy and happy state, had it not been unfortunately terminated through the blighting influence of supernatural agency. Envied by the chief of the rebel angels for their elevated and happy position, and hated by him for the homage that they paid to the Father of their spirits, he, with the malignant selfishness that is characteristic of his nature, resolved to seduce them from their native purity, debase them to his own principle, and by thus alienating them from their natural allegiance, defeat the purposes of God and divide empire with Him.

Of the length of time that elapsed before the devil effected his fiendish purposes, no correct estimate can be formed, but doubtlessly he took an early opportunity to make their acquaintance that he might insinuate himself into their friendship, and as

* Gen. ii. 16, 17.

opportunity offered prepare them to yield to his malicious design. In order to realise this project, we are told that he entered into, or rather took upon himself the form of a serpent, at that time one of the most acute and intelligent of animals; and in the course of conversing with them in this disguise, which must have been carried on by sign, sound, or gesture, he represented the Almighty as restricting their happiness by limiting their knowledge and restraining their free agency. Finding the woman the weaker and the more credulous of the two, he considered her seduction the most likely means to effect his much cherished scheme; and that he might the more easily make her disrespect the Creator, dissatisfied with her condition, and through her instrumentality bring ruin and degradation upon herself, her husband, and their posterity, he took advantage of Adam's absence to introduce his favourite theme of God's exclusiveness and unkindness.

It appears, however, that she for a time withstood his arguments; for although we are not introduced to the scene till the climax of the debate, we find her even then both firm and collected. When the serpent mockingly addressed her, saying, "Yea, hath God said, Ye shall not eat of every tree of the garden?"* she replied, "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden," we have been warned of it; "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."† Having had no experience of death, however, but as seen in the members of the

* Gen. iii. 1. † Gen. iii. 2, 3.

animal kingdom, and probably being ignorant of the real nature of their spirit, as distinguished from that which governed herself and husband, she overlooked the fact that the former were beings with merely animal spirits, whereas, in the persons of her husband and herself, there were not only an animal body and spirit, but a divine spirit or soul also, which governed the other parts of the constitution, and thus thought only of the death of the body, which did not appear to be in jeopardy, and dreaded no detriment to her superior part—the soul. The serpent was not, therefore, without an answer. Truth proved no barrier 'twixt him and his vile purpose. He evaded the true question, the death of the soul, and sneeringly and presumptuously replied, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."*

Unsuspicious of deception, fascinated by the friendship of the serpent, and flattered by the delusive hopes that he inspired, she considered the statement he submitted plausible as it was pleasing; and therefore, as was her wont when she wished to ascertain the properties of an unknown object, she drew near to the tree to submit its fruit to the investigation of her senses. Delighted with its appearance, satisfied with its fitness for food, and allured by the bland sophistry of the serpent, she reasoned with herself whether she should continue to reject it as a thing of fatal tendency, or at once partake of it and acquire the knowledge and position she so much

* Gen. iii. 4, 5.

desired. She did not, however, estimate the admonition of the Almighty with due consideration, nor was the good intention of the serpent ever questioned. It was chiefly on his statements that she based her arguments in favour of the fruit: in her desire that they should be true, she endeavoured to support them by properties which she had during a hasty and insufficient examination but partly experienced, and without appreciating the momentous reasons that opposed such a hazardous course, she at once made her rash and fearful resolution: "For when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat."*

* Gen. iii. 6.

CHAPTER XI.

MAN—UNDER THE FIRST EFFECTS OF THE FALL.

The fruit produced a change in the bodies of our first parents—Made the animal spirit the supreme director of the constitution—Degraded them to the level of animals—Of good and evil—Experience necessary to the knowledge of these—The principle of the soul comprises regard for all, that of the animal spirit for self only—The essential equality of man—Promotes propriety of conduct—Reason induces obedience to the moral law—The animal spirit uses the moral law stratagetically—Pharaoh and the penitent Ninevites contrasted—The moral law the only suitable rule for the regulation of human affairs—Before the fall the predilections of our first parents accorded with their reason; after the fall they opposed it—They are benevolently driven from Paradise—They produce offspring in their own likeness—The soul the offspring of God.

Soon, very soon after our first parents had partaken of the forbidden fruit they reaped the result of their reckless disobedience; they felt in their frames the fatal effects of its malignant properties; the forewarned consequence was speedily inflicted. Death did not, however, affect them in the manner they had suspected; for the functions of the nutritive system continued to operate for the conservation of the fabric, and those of the sentient to acquire knowledge to reason, and to act in obedience to the mandates of the mind; but the mind being now governed by a different spirit had ceased to desire the performance of actions induced by the principle of *disinterested love*, and commanded a course of conduct instigated solely

by that of *self-gratification*. Their moral system was deprived of active existence; their nobler nature was no longer manifested in their actions, their *motive, will,* or *motory-power* was entirely altered, because a corresponding change had been wrought in their constitution. The soul's influence was supplanted by that of the animal spirit.

There is, however, no reason to suppose that the introduction of the fruit into their bodies altered the disposition or nature of their souls; for as we cannot conceive of a material substance directly affecting an immaterial spirit, it cannot be admitted that anything participated of by the body could deteriorate or directly affect the soul, which is not only an immaterial spirit, but a personality which has an existence independent of the body. But while it neither deteriorated nor directly affected the personality of the soul, it produced a permanent change in the body, which entirely altered the soul's relation to it, and thereby indirectly and virtually destroyed its influence in the constitution.

The fruit having been subjected to the vitalising process of the nutritive system, converted into blood and organised into their bodies, it seems to have effected a physical change therein; the immediate consequence of which was, to strengthen and to stimulate the animal spirit, or spirit of the flesh, and that to such a degree, that the soul lost its natural and legitimate control of the constitution. It no longer ruled, its power was not only neutralised, but overcome; for the bodily faculties by which it formerly carried out its intentions were now possessed

and governed by a predominating and opposing spirit, and were employed as weapons to defeat its wishes. Shut up in the body, and bereft of the means of giving any manifestation of life, it was dead as is the dormant seed when buried beyond the reach of the vital stimuli, and deprived of power to change its place. For like the seed when it is placed so deeply in the earth as to be shut out from the influences of the light and air by which it vegetates, grows, and exhibits life, but toward which it cannot move, and without which it must remain as dead; the soul was now placed in a position where it had no inherent means of manifesting a living existence, and out of which it could not possibly extricate itself.

Premising that the principle of the moral system, disinterested love, includes that of the sentient system, self-gratification, when the latter is restricted to lawful manner and suitable extent, but that the principle of self-gratification when unrestrained is altogether antagonistic to that of disinterested love, the reason why the effect of the forbidden fruit should have so completely altered the balance of the forces of the human constitution becomes very obvious.

The natural effects of the forbidden fruit when incorporated into the constitution of our first parents was to increase the intensity of the spirit of their bodies, otherwise their animal spirit, to such a degree, that the soul's power in the system was placed in relation to it in a comparatively impotent position. For although the soul's personality was not affected by the fruit, the animal spirit, which was formerly its subject, though naturally antagonistic to its rule, was

now so much strengthened that it usurped the lawful authority, outweighed and overpowered the soul, deprived it of the command of the system through which it operated and manifested its existence, and thereby made it cease to be a living soul.

The part, or principle, from which our first parents derived their dignity being thus degraded and deprived of active life, and the animal spirit raised to the command of the constitution, they instantly experienced the animal principle domineering over the moral, felt they had lost their original image—the image of God—and discovered that instead of being as formerly, "the offspring of God" * possessed of animal bodies, they had become animals with immortal souls; for in place of being actuated by the spirit of disinterested love, they were now reckless of the welfare of others, as were the brutes they overruled, and regarded nought but their own gratification.

The tree of the knowledge of good and evil was significantly named; for its name was expressive of its effects. Prior to partaking of its fruit, our first parents had been guided by a certain principle, and had pursued a particular course of conduct, under which everything worked harmoniously and in conjunction with which they were completely happy. But they neither knew that the principle nor the law which it induced was good; for never having felt any other principle, nor experienced any other law, their memory did not contain impressions of emotions of an opposite or dissimilar kind wherewith to compare them, and therefore they could not assign to either of

* Acts xvii. 29.

them distinguishing properties. They might, indeed, have observed the conduct of animals, and have perceived that their actions did not at all times accord with the course of procedure which they would have pursued, had they been similarly situated; but as they had not experienced the promptings of an animal spirit, they were not, from the mere observation of the working of its law, in a condition to realise the emotions it induced. For had they even been theoretically acquainted with its principle and law, which is exceedingly doubtful, it would have been impossible for them to estimate the reckless, rancorous, and envious emotions which it inspires, before they had experienced them.

Man not only must feel as he is affected, but he must be affected before he can feel. Before he can know what the sensation of heat is, he must have felt it; and before he can fully realise and distinguish it, he must also have felt cold. Sugar has to be tasted before its sweetness can be experienced, and this sensation must be contrasted with that of sourness, of bitterness, or some other taste before it can be appreciated or distinguished. One may be charmed by hearing the melodious sounds of harmonious music, but he can only identify it as good by comparison; nor is he in a suitable condition to appreciate it, until his ear has been offended by the grating and incongruous noises arising from a bad instrument and a discordant voice. In like manner, though our first parents were naturally happy, during the time that they were under the principle and law of the soul, they knew not that these were

good; nor could they do so until they had felt the principle and law of the animal spirit, when the good and desirable properties of the former were exhibited by the comparison. Neither could they, though unhappy, have known that the principle and law of the animal spirit were evil, if they had not previously experienced those of the soul, with which they had them contrasted; but the comparison too plainly exposed the evil nature of the tree, and at the same time evinced the fatal accomplishment of the Divine prediction, "In the day that thou eatest thereof thou shalt surely die."*

But, it may be asked, seeing that the soul was now deprived of active existence, how could the principle and the law of the animal spirit be experienced to be evil? They were felt to be evil, in the first place, as we have already inferred, by our first parents comparing the unbridled and turbulent passions, the inordinate and offensive desires, and the mean and miserable life that these passions and desires induced, with the recollection of the peaceful and grateful emotions, the amiable and courteous aspirations, and the noble and benevolent character of their original happy condition. In the second place, let it be premised, that in their fallen state, excepting the memory of their original condition, they represent us and our condition, and that we in our state resemble them and their fallen condition. Both the principle that originally prompted their actions and the law that governed them were approved of by their reason; but the principle which now incited their actions, and the law which governed

* Gen. ii. 17.

them, were alike repugnant to it. To seek whatever brings pleasure, however, and to shun everything that causes pain; to desire the state of happiness, and to shrink from that of misery, are emotions that are common to the principle of the soul and to that of the animal spirit; but the former comprises in its aspirations the whole human family, whereas the latter only includes self and whomsoever it deems the supporters of its gratification.

Nevertheless, if the animal spirit would obey the voice of reason, it is compelled by its constitution and its natural position to imitate to a considerable extent the course of action induced by the soul.

For however bad man may be, if he is intelligent, he knows that God "hath made of one blood all nations of men for to dwell on all the face of the earth,"* and has given them the same constitution, the same form, the same senses and organs of reason, and, in short, has made them in every essential particular alike; that they have similar wants and wishes, similar necessities, likes and dislikes, "passions,"† and "temptations,"‡ and are naturally alike nearly related to the Creator. From this natural equality and similarity of constitution and condition, every one who is conversant with his own character is furnished with knowledge wherewith to judge of the character of others, and with facts to direct his deportment toward them. He knows that he cannot live in friendly intercourse with his neighbour should he unwarrantably and openly injure his person, his property, his interest, or his reputation; and were he to do so to a

* Acts xvii. 26. † Acts xiv. 15. ‡ 1 Cor. x. 13.

person of a no less offensive disposition than himself, he would probably be made to feel the effects of his resentment, and have cause to regret the mischief he had done.

The fact of the existence of these natural and mutual relations between man and man, are in a manner obtruded upon every one through the channels of his senses, and are necessarily acknowledged by all who admit such faithful evidence; consequently every person sees or is made to see, notwithstanding his desire to act contrarily, the propriety, if not the necessity, of avoiding transgression against his fellow; and, conversant with his own feelings and character, he has naturally no truer or surer standard to guard him against it. He has only, with honest purpose, to ask himself, "How he would wish to be done by, were he in the place of the brother or sister referred to?" and, after careful consideration, answer the question for himself. The answer which he then gives points the line of conduct he ought to pursue. This fundamental law, "that every one should do as he would wish to be done by," suggested in the present case by policy, and supported by justice and reason, is so obvious that it has been acknowledged by all civilised nations irrespective of creed or of colour, and adopted by them, though with many different and varying restrictions, as the rule of their social intercourse, and the basis of their national codes. And that it has been so generally, although imperfectly and restrictively adopted, not so much by the influence of the moral principle as by the power of reason, and with the consent, if not with the approval of an enlightened

animal spirit, shows how perfectly the human economy is adapted to the moral law, and the moral law to the personal and social relations of man, when a spirit who is utterly opposed to its principle is thus obliged to yield so far to natural adjustments before it can effect even a portion of its purposes.

Were the soul supreme in the constitution as it was in that of our first parents before the fall, the moral law would be spontaneously and unrestrictedly exemplified by the line of conduct that its principle, *love*, would induce; but when the animal spirit governs, this law can only be used by it to a limited extent, and why? Because its own principle opposes it, and when it adjusts its procedure to this law, it is not of free choice but strategetically, and is caused by constraint. It cannot adopt it of principle, for it has no such principle, but of policy; and that policy represents a line of action suggested by reason to obtain as much of that which is desired as is possible under the circumstances that exist. It is often introduced as a compromise between what is avariciously demanded and what is really due, as was too well illustrated in the recent unscrupulous portioning, annexing, and appropriating of kingdoms, which has so conspicuously altered the map of Europe. How should the chief actors in those scenes like to be retaliated upon after their own fashion?—to be done to as they have done to others. Were their right to those disgraceful acquisitions seriously questioned, they would probably adopt the attitude and language of the ancient Scotch barons when desired by their king to show the titles by which they respectively held

their estates. They would draw their swords and say, "By these we acquired our possessions, and by these we mean to defend them." A very good argument for *animal* spirits, but a shockingly inconsistent reason to be adduced by *Christian* kings.

The same spirit was manifested by Pharoah toward his Hebrew subjects. So long as they dwelt in Egypt, they doubtlessly owed the monarch of that country labour for the shelter and sustenance he afforded them. But he exacted more than he could justly claim; and not satisfied with this, he for the express purpose of oppressing them, imposed rigorous and unnecessary restrictions in the prosecution of their work, till with the cruel bondage and anguish of mind their lives were made bitter. This malevolent conduct on the part of Pharoah clearly shows the domination of the animal spirit in his constitution; and so long as their sojourn could in any way contribute to his self-gratification, he would naturally refuse to allow them to leave his dominions. The dread of the Divine judgments that were being inflicted on the land, on account of the maltreatment he was making them suffer, might have forced him to have set them free; but even had he done so, that would not have made him a better man. For so long as his spirit remained unaltered, such an act would have been contrary to it; it could not have been of free choice but of constraint, and the ruling principle of his constitution continuing unchanged, the course he was pursuing was quite in accordance with it. Besides this, to prevent him from acting a feigned and factitious part, but consistently with the principle of his

spirit, we are told that "the Lord hardened Pharoah's heart, so that he would not let the children of Israel go."* Now, what did the Lord really do to Pharoah in this case? He did not tempt him to persist in sin, "for God cannot be tempted with evil, neither tempteth he any man;"† He merely hardened his natural sensibilities against his own and his people's sufferings, much in effect as those of a butcher are blunted by habit in regard to animal suffering, and thus gave him brute courage to act consistently with his true character. Had Pharoah pursued an opposite course and acted as his fears suggested, it would have affected the condition of the Israelites by freeing them from bondage; but it could not possibly have changed his nature or disposition, and therefore could not have left him less deeply sunk in guilt. Man has not only to be freed from the *practice* but from the *power* of sin before he attains to a virtuous condition. It is anticipating the order of these considerations to infer what the Lord's procedure towards Pharoah would have been, had he repented of his former crimes—had his nature been changed, and he had freely liberated the Hebrews; and in doing so, we shall to some extent have to assume what will afterwards be fully explained; nevertheless, as it will aid in illustrating the principles we are now contrasting, we shall have recourse to it.

The case of the wealthy and voluptuous Ninevites appears in its leading features to be parallel with that of the Egyptians and their monarch; and as God's dealings with the former will denote the kind of treat-

* Exod. x. 20. † James i. 13.

ment that would have been awarded to the latter under like circumstances, we have in the case of the Ninevites that of Pharoah, had he reached the condition that they attained. The wickedness of the Ninevites was so enormous that, like the cry of the Hebrews under their taskmasters, it is said to have "gone up before the Lord," and in consequence thereof their magnificent and gorgeous city was doomed to destruction. The prophet Jonah was instructed to cry against it and to proclaim to the people its fatal downfall. "Yet forty days, said the prophet, and Nineveh shall be overthrown."* The denouncement was felt and feared by king and community. They believed that God would inflict the threatened punishment, yet, knowing "him to be gracious and merciful, slow to anger, and of great kindness," they repented of their evil ways, "turned from them, cried mightily unto God," and He heard their prayers. The disposition of many of them was now changed. They had got new and different natures, and were guided by the moral principle of *love*, which spontaneously induced a course of action that accorded with the moral law. We have, however, no reason to suppose that this happy change was experienced generally; for when we know that it is so greatly repugnant to the nature of God to destroy the righteous with the wicked, that He would have spared Sodom for the sake of ten righteous persons, we have good reason to infer that He would have spared Nineveh for the sake of a correspondingly small number.

* Jonah iii 4.

But be the number few or many for whose sake the city was saved, they were men of true and not of counterfeit character; their soul was supreme in their constitution, and incited actions that showed their real disposition. These actions were not the product of policy, nor of compulsion assumed to deceive, but of principle, of honest purpose, of free choice, and were performed with singleness of mind—for general as much as for personal good. Hence, "God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them, and he did it not."* It is therefore obvious that the moral law can only be rightly carried out under the supremacy of the moral principle, that reason prescribes it as the only suitable rule for the regulation and the adjustment of human affairs, and discerns that the law of the animal spirit is inconsistent with the natural equality of man and is consequently utterly unjust and destructive of social and national happiness.

But to return to our first parents, who from the causes referred to had become sensible of the degrading change that had taken place in their constitution. Their predilections, which had hitherto been of a character that their reason approved, were now such as it could not sanction, and indeed differed so greatly from what it demanded, that they were ashamed of their loose and unruly desires. They had for the first time experienced in themselves a vicious or an evil disposition, and were thereby made acquainted with good and evil, otherwise with virtue and vice. From

* Jonah iii. 10.

past experience they could recollect the dignity and happiness of the virtuous condition they had lost, and which they had not now the power of appreciating; yet in defiance of this their degenerated nature clave to vice. They knew how to do right, but they loved to do wrong. "The eyes of them both were opened" to the baseness they had brought upon themselves; they experienced their unreasonable and licentious desires; "they knew that they were naked," and from a sense of shame "sewed fig leaves together, and made themselves aprons."*

As a mark of Divine displeasure, yet necessarily influenced by the principle of love, the Creator drove them from Paradise, which yielded its produce spontaneously, and placed them in a position where industry was indispensable to make the earth yield enough for their physical necessities. For "unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."†

In this salutary punishment, "Cursed is the ground for thy sake," and in these significant reproofs—"Thou shalt eat the herb of the field," "Dust thou art, and unto dust thou shalt return," direct reference

* Gen. iii. 7. † Gen. iii. 17-19.

is made to their dishonoured condition. That they should have less leisure to minister to their depraved nature by inordinately selfish and sensual pursuits, they were expelled from paradise. That they should realise the mean position to which they had sunk themselves in the scale of creation, they were told that, like the animals which had every green herb given them for meat, they should now "eat the herb of the field." And as their souls had been subdued, had ceased to govern their constitutions, and could no longer be recognised as living agents, they had lowered themselves to the level of animals, or organised animated dust, and hence the ominous and severe announcement, "Dust thou art, and unto dust shalt thou return."

But notwithstanding the sinful condition and the moral degradation which they had brought upon themselves, the Creator did not withhold His protection from them, nor cease to favour them with His kind consideration. For, although they were altered and their dispositions changed, He was unaltered and His nature unchanged; though He hated the spirit which now actuated their conduct, as incongruous to His spirit, He still loved them as children; and while He censured and chastised them for the impropriety of their behaviour, He devised and adopted a scheme by which they might be reclaimed and enabled to regain the image they had unhappily lost.

Meanwhile, in this degenerate and debased condition they produced offspring; but these were not after the similitude of their original image, the image of God, "but in their own likeness, after their own image,"* in

* Gen. v. 3.

the image to which the forbidden fruit had transformed them—depraved, inconsistent, and miserable creatures, with the animal spirit supreme in the system, and self-gratification the ruling principle of their nature. But while the offspring were constituted in every essential particular after the similitude of their parents, it is not the office of earthly parents to transmit souls to their posterity. They cannot, and consequently it is not their province to communicate divine spirits; for they have not, like their elder brother Jesus Christ, spiritual "life in themselves,"* which they can communicate. Like the animals, their duty is to produce posterity with bodies like their own; and thence they naturally bring forth human bodies with animal spirits.

It is by the power of God alone that souls are created, and it is His province to impart them to the human body. They are related to His divine essence as the minute rays of light are to the sun, atomic sparks of His own Holy Spirit. They are thus the offspring of the Father of Spirits, have an existence distinct from the human bodies into which they are implanted, and are entirely independent of human parents. For although each soul appears on earth united to a fleshly body that is subject to death and decomposition, and lives for a time connected with it, it submits to neither state but

> Lives for ever "in immortal youth,
> Unhurt amidst the war of elements,
> The wreck of matter, and the crush of worlds."

Hence all souls are of the same nature or dispo-

* John v. 26.

sition; and as they are all equally related to their Divine Author, who treats, and will continue to treat, them impartially, it is immaterial whether they are or are not naturally of the same intensity or force. Each is, however, transfused into a body of sinful flesh, with the animal spirit paramount in the system, which renders it powerless to any manifestation of active life, and where it exists naturally, as a dead soul. For though it is alive, pure, and perfect, when imparted by the Almighty to the human fœtus, it is from its natural position and relation to the body, practically dead. God is thus the Father of the soul or moral system of man in the same sense as the earthly parent is the father of the vital and sentient systems. This fact was evidently recognised by the Apostle Paul; and when exhorting the Hebrews to exercise patience and godliness, he refers to it as follows: "Furthermore we have had fathers of our flesh (or bodies) which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of our spirits (or souls), and live?"* But though the soul that is transfused into each of Adam's posterity is holy and perfect, the body into which it is placed, being of the same corrupt and vitiated character as that of Adam after the fall, the soul's influence is so completely overwhelmed by the opposing power of the animal spirit, that it is absolutely deprived of active existence, and is naturally dormant, helpless, and destitute of power.

Inconsistency and irregularity are consequently common in the conduct of man; justice is often set

* Heb. xii. 9.

at nought, and frequent discord and clashing of interests are general throughout communities. Nor can it be otherwise, so long as the ruling spirit of the mind is at variance with the principle of the soul and the law of God, the only rule consonant with the human economy; "for the fleshly or carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."*

* Rom. viii. 7.

CHAPTER XII.

MAN—UNDER A DEGRADED MORAL SYSTEM.

Produced degraded offspring—Their vitiated nature induced sinful conduct—Their deplorable condition—God's universal remedy—Its extent restricted by the National Churches—Their doctrine of predestination—Deprives man of freedom of action—Makes God the author of sin—And is contrary to Scripture—Man has naturally no control over his disposition or will—But is a free agent—And accountable for his actions—God foresaw the fall of our first parents and made arrangements to meet it—The earth a place of discipline and trial.

THE whole posterity of Adam and Eve, even to the remotest generation, were thus necessarily involved in their moral degradation. The offspring they produced were not "in the image of God," but "in their own image;" and when they in their turn begat children, they transmitted in them the same degraded disposition—the counterfeit emblem of former greatness. And father and son successively propagating offspring of the same vitiated nature, the same selfish and unjust deportment naturally succeeded, spread, and predominated co-extensively with society. Consequently, "there is none" naturally "righteous, no not one: there is none that understandeth, there is none that seeketh after God." Their "mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is

no fear of God before their eyes."* Then confronting this deplorable condition is the solemn fact that "cursed is every one that continueth not in all things which are written in the book of the law to do them."† Under these conjoint circumstances let us ask, What is the fate of man? He is lost naturally, and irretrievably lost had not God interposed in his behalf.

As a remedy for this sad condition, and to free the human family from the fearful consequences resulting from it, we stated that the kind Creator, true to His nature, devised and adopted a scheme whereby they might regain their former happy condition, obtain the restoration of the Divine image, escape the miseries consequent on their fallen state, and instead of remaining aliens from God, receive the adoption of sons. Nor was the statement made without reason. Such a course is comprised in the disposition or spirit of the Godhead, and the whole tenor of the Gospel accords with it.

But what say the National Churches on the subject? Strangely enough, they say what is tantamount to a declaration that the statement now made is untrue. They say that the scheme, if such a scheme exists, was not planned for the benefit of the whole human race, but for that of a few favourites commonly designated the elect, who must of necessity, and not from free choice, derive the advantage it affords; and that the rest of mankind, for whom it was not provided, and who are therefore excluded from its benefits, shall, to promote a purpose originally designed, and despite of anything that can be done to prevent it, be eternally

* Rom. iii. 10, 11, 14-18. † Gal. iii. 10.

damned. A very cool manner, certainly, to dispose of a subject so infinitely important. But some may surmise, that this is not surely a doctrine of the Reformed Churches? We answer in reply: Let the Churches speak for themselves, and you shall hear what they say on the subject.

First, they mutually premise that God has for His own glory decreed by irrevocable appointment, "whatsoever comes to pass." Then the Church of England with its characteristic gentleness of indirect approach to an unpleasant subject, intimates that "predestination to life is the eternal purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His council secret to us, to deliver from curse and damnation those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by His spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only begotten Son, Jesus Christ: they walk religiously in good works: and at length, by God's mercy, they attain to everlasting felicity." "So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation."*

* Book of Common Prayer.

The Church of Scotland holds the same doctrine, but with northern freedom and independence of thought, speaks in plainer language what she honestly means, and in a manner that cannot be misunderstood. She says, "God from all eternity did by the most wise and holy council of His own will, freely and unchangeably ordain whatsoever comes to pass. And although God knows whatsoever may or can come to pass, upon all supposed conditions, yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret council and good pleasure of His will, hath chosen in Christ unto everlasting glory out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or anything in the creature as conditions or causes moving Him thereunto; and all to the praise of His glorious grace." Hence, "As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Neither are any other redeemed by Christ, effectually called, justified, adopted, sancti-

fied, and saved, but the elect only. The rest of mankind God was pleased, according to the unsearchable council of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice."*

You have now heard what our Churches say on this subject, and will readily admit that the brief outline we gave of this article of their belief is in no wise exaggerated. Were it, indeed, true, that God "did freely and unchangeably ordain whatsoever comes to pass," as is therein unconditionally and plainly enunciated, where would man's freedom of action be? How could he be held responsible for his conduct? Upon what principle of justice could he be made accountable for it? And above all, why should God, from among the number of human beings He has created, and may create, all of whom are equally debased, and none of whom has any quality which makes the one preferable to the other, have prospectively selected a favoured few, and predestinated them "to everlasting felicity," and "have passed the rest of mankind by, and ordained them to dishonour and wrath for their sins?"

We don't expect an answer to these questions except in the true northern fashion; namely, by being asked another question, demanding our right or competency to call the Almighty to the bar of human judgment to account for His conduct? But you make a mistake, my friends; we do not, nor mean

* "Confession of Faith," chap. iii.

we to do anything so presumptuous; it is neither God's character nor conduct that we are questioning, but a contemptible course of procedure with which you by your creed have the effrontery to charge God. We have far nobler ideas of the Divine Being than to admit that He is capable of such unfair and fiendish deeds. It is therefore our intention to vindicate His honour, justice, and consistency against these vile aspersions, and to charge your creed with traducing and slandering His holy character by its doctrines. And should we, in considering the questions referred to in connection with the proposition, "that God hath foreordained whatsoever comes to pass," find that your creed involves the conclusion that God is the author and promoter of evil, shall you not be chargeable with aiding and abetting the atrocity?

Assuming the proposition, then, that "God has foreordained whatsoever comes to pass," "and that He hath not decreed anything because He foresaw it as future, or as that which would come to pass upon such conditions," or from "anything in the creature as conditions or causes moving Him thereunto," where is man's freedom of action? It is nowhere; he has no such thing. He is simply a puppet, who can only move as he is moved. If so, is he, under these circumstances, responsible for his conduct? Certainly not; he is no more answerable for his actions than the puppet is, who advances or retreats, accordingly as his owner pulls the strings that guide him. If, therefore, the master pull too strongly, and the puppet is made to interfere with the welfare, the life, the liberty, or the property of any of his fellow-puppets; can he,

on any principle of justice, be made accountable to his master for the injury he inflicts? By no means. He did only what he could not avoid doing,—the act was not his own, but his master's. He was the tool, and not the workman; the instrument, and not the agent that wielded it; and under these circumstances it would be as unjust to call him to account for his conduct, as to arraign a horse or carriage, for overthrowing a pedestrian, when being furiously driven by a brutal driver. The person in command can alone be accountable for the deeds done by his orders. The unresisting instrument is not blameable for the evil it inflicts; it is the agent using it who alone is culpable. Hence, under your proposition, man is not blameable for the crimes he commits, but God; and whatsoever evil man does, you by your creed necessarily charge God with it.

Some of the Scotch Divines seem to have had the penetration to perceive that the conclusions thus come to were the only logical results of the proposition referred to, and, desirous that a doctrine so plainly blasphemous should not be said to constitute a part of their belief, took the precaution to introduce into their "Confession of Faith" a saving clause, which is, however, so utterly inconsistent with the Articles just quoted, and indeed with the whole tenor of their creed, that it is obviously reduced to an absurdity. That it may be fairly understood, we shall quote the whole Article, and put the clause referred to in italics. "God, from all eternity, did, by the most wise and holy council of His own will, freely and unchangeably ordain whatsoever comes to pass. *Yet so as thereby*

neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."* Now, from what has already been stated, it is evident that the former and the latter clause of this Article cannot subsist together; if the former is true, the latter is a sheer impossibility. They are quite incompatible with each other; and although they have been kept together by acts of Parliament for two centuries and a-half, yet they never have been, nor can they ever be, reconciled to each other. We have, therefore, only to repeat the verdict before proven, that the dogma that "God hath foreordained whatsoever comes to pass," virtually makes God the author of sin, deprives man of freedom of action, and denies that any such thing as second causes exist.

Having thus elicited answers to three of the questions suggested by the dogma that "God hath unchangeably foreordained whatsoever comes to pass in time," we are now brought to the fourth, namely—Why should God, from among the number of human beings He has created—all of whom are equally debased, and none of whom has any quality which makes him preferable to another—have prospectively selected a favoured few, and predestinated them "to everlasting felicity," and "have passed the rest of mankind by and ordained them to dishonour and wrath for their sins?" Instead of indirectly answering this strange and inconsistent question, we unhesitatingly reply that such conduct is altogether unworthy of God, incompatible

* "Confession of Faith," chap. iii.

with His spirit, *love*, opposed to the motive that prompts His rule of action, and therefore impracticable; and also add, that those who represent His courses of procedure toward man to be what this proposition involves, are guilty of most presumptuous calumny. What should we think, for instance, of any master, let him be a West Indian planter, who, from a hundred black slaves just purchased (but whom he had not seen, nor so much as heard of their respective capabilities or dispositions), should promiscuously set aside fifteen or a score for the purpose of promoting to honour and happiness after they should have accomplished a short servitude, and determine that the rest should, after a like term of labour, be doomed to a loathsome prison and a daily bastinado for the full period of their natural lives? Would not the act of selection be, in the first place, capricious, seeing it was made without any cause of preference? Would it not be arbitrary and mean, being done without reason, upon those who could offer no effectual resistance? Would not the judgments be altogether unjust when neither the fondlings nor the despised subjects of cruelty had done anything to deserve their respective awards? Could the person who would so torment his poor dependents for no other purpose but the satisfaction of gloating over the writhing of their suffering and the moanings of their misery, be anything short of a cruel, vindictive, and malicious being? And should we not say that such a person—capricious, arbitrary, unjust, and cruel—comes nearer to our conception of a demon than of a man? Yet this representation is not far removed

from the picture which our National Churches are pleased to draw of the Deity. We readily admit that they do not adopt this language; but were the words of the national creed, which we have shown that they do use, true, the inferences now drawn would be necessary consequences.

But as it is pretended that the doctrines which thus involve "the hard speeches which they have spoken against Him" are derived from the Scriptures, let us briefly ascertain what the Scriptures really communicate concerning the subject in question. Instead of inferring that God is capricious, arbitrary, unjust, &c., they declare that He "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God."* This short review of the procedure of God toward man, furnished by the Apostle Paul, is not only in marked contrast with that supplied by the British Divines, but in direct contradiction to the doctrines referred to. The Apostle not only refrains from imputations of capricious favouritism, injustice, and so forth, but plainly declares "that there is no respect of persons with God," and that He will render to every man according to his

* Rom. ii. 6-11.

deeds. Much more might be adduced from Scripture regarding the kindly disposition of the Creator, concerning His spirit, *love*, and His desire to promote peace on earth and good will toward men; but as these will subsequently appear in the scheme of salvation referred to, farther remark would at present be superfluous.

The participation of the forbidden fruit having transformed our first parents from the image and nature of God to those of the animal, their conduct was now actuated by the spirit of their animal system; and as all their posterity inherit the same kind of constitution, they are naturally incapable of forming any conception of the happiness that their ancestors enjoyed before the fall, or even of knowing that a moral system forms a part of their respective beings. Nevertheless, independent of the spiritual influence to which we shall shortly advert, they could naturally discern their nature or disposition to disagree with their reason, inasmuch as the latter does not always approve of the deeds which the former dictates; yet they have *naturally* no more power to change their nature or disposition, nor the guilty desires resulting from it, than the leopard has to change his spots, or the Ethiopian to alter the colour of his skin, but must ever continue in the same deplorable state, "fulfilling the desires of the flesh and of the mind, and by nature the children of wrath," * were it not for the scheme which God has established for restoring the soul to its legitimate position in the constitution, and regaining for them their lost condition.

* Ephes. ii. 3.

To emancipate them from this miserable state, the Almighty was induced by the natural impulse of His Divine Spirit, *love*, to devise a plan to meet their necessities, which should apply to all, and extend from the first to the last of the race. As man had become constitutionally depraved, and consequently viciously disposed, He resolved to make a provision by which he might be restored to a *virtuous* state; and as he had become guilty, in consequence of his vitiated nature, He determined that an atonement should be made for his guilt, that he might thereby be restored to *innocence*.

Some one may say, If it was the intention of God to restore man to a virtuous and innocent condition, why did He not at once renovate his nature and forgive his crimes; has He not power to do so? We answer, While the power of God to produce immediate restoration to virtue is not to be questioned, yet, seeing that His actions are necessarily consistent with His attributes, had He done so unconditionally, it would have been, as will subsequently be shown, contrary to His property of immutability; and while instantaneous forgiving of sin, without any adequate reason, may also be within the limits of His power, that would in like manner have been at variance with His attribute of justice. But supposing such a course of procedure to have been consistent with the character of the Deity, it will also be shown that even, in that case, His purposes could not have been accomplished by an arbitrary change in their moral system, and by accepting an atonement for unrepented crimes.

As mankind were from the first constituted free agents—as is shown, 1st, by the natural liberty which every one exercises and of which he is self-conscious; 2nd, by the various methods which they have adopted to subdue and control the rest, of the animated tribes; 3rd, by their accountability to God for their obedience to the moral law as the rule of life; 4th, and more particularly, by the improper use that our first parents made of this liberty, by eating the forbidden fruit in direct opposition to the will and special warning of the Creator—it would have been incompatible with the immutability of God to have retracted the fiat of freedom He had already fixed. His plan is therefore to persuade His moral creatures, not to constrain them; to present inducements and to advance aid, in order to call forth their free agency in the right and desired direction, and not to exercise force. Had He constituted them in such a manner, or placed them in such a position, as to render them incapable of doing anything except that which He directed, then they could do nothing but what they could not avoid, and of consequence there could be neither credit nor discredit, praise nor blame, attached to them for any part of their conduct, nor would any more enjoyment or annoyance be experienced from witnessing their behaviour than from observing the operations of as many pieces of passive machinery, without inherent personality, effecting the respective purposes predetermined to be accomplished by them.

But the case of man is the very reverse of this. Freedom of action has been conferred upon him, and

he is held responsible to God for the proper use of it. In proof of this observe the peremptory message sent to the Israelites after the moral law had been written out for them: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off;" but "is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee life and good, and death and evil;" * and "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." † Nor are those conditions confined to the Jews, they are irrespectively extended to all mankind. For the Apostle Peter testifies "that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him." ‡ And Paul adds: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." §

But while man's freedom of action and his duty to obey the moral law are thus obviously confirmed, the forbidden fruit having deprived the soul of active existence, and thereby rendered the animal spirit supreme in his constitution, he is bereft of the *will*, *disposition*, or *desire* to do the things which the law commands. For though he may through his freedom

* Deut. xxx. 11, 14, 15. † Deut. xxx. 19.
‡ Acts x. 34, 35. § Col. iii. 23-25.

of action obey the law in the letter, he cannot change his will, and consequently is naturally unable to respond to it with his spirit. Instead of yielding it a willing obedience, he is naturally actuated by the animal principle of *self-gratification*, and is therefore opposed to the spirit of the law (disinterested love) that would induce this obedience, "For we know that the law is spiritual," and agrees with that of the soul and the Divine Spirit; but unregenerate man "is carnal, sold under sin." * Under the government of the animal spirit the mind is necessarily carnal, and "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God." † Nor has man any means within himself whereby to get extricated from this miserable condition. He cannot, unaided, "put off the old man and be renewed in the spirit of his mind, and put on the new man, which after God is created in righteousness and true holiness." Yet this is absolutely essential to his eternal happiness, for our Saviour solemnly intimated, "Except a man be born again, he cannot see the kingdom of God;" ‡ and again, "No man can come to me, except the Father which hath sent me draw him." § But though man is helpless he has not been left without help; the benevolent scheme invented by God comprises the means to meet this sad extremity; for we shall subsequently see that God exercises an influence, by which all men may be drawn to Christ, regenerated, restored to the Divine image, and obtain salvation.

*Rom. vii. 14. † Rom. viii. 7, 8. ‡ John iii. 3. § John vi. 44.

As the Almighty foresaw before the foundation of the world all the personalities that should live, all the individuals that should exist, all the circumstances that should take place, and especially who of the family of man would, and who would not, avail themselves of His scheme of salvation; * it is also clear that He had foreseen the fall of our first parents, and the consequent degradation of their nature, which rendered such a scheme requisite for their restoration to righteousness. Indeed the whole of His procedure towards mankind is obviously based upon His foreknowledge of their character and subsequent conduct; and whether they were created to fill up the void in heaven occasioned by the banishment of the rebel angels, or merely in compliance with the spontaneous goodness of His divine nature, uninfluenced by anything but their happiness, it is apparent that heaven was their proposed destination. But knowing their constitution, and aware that some of them might be seduced from the rectitude of their nature, he resolved to try the strength of their moral principle by previously placing them on earth, and thereby prevent a subsequent alteration in their disposition and deportment. And although the whole human race is involved in the moral ruin of their first parents, the means provided for their restoration to virtue and innocence are of such a character as to place them in a better position in regard to the heavenly inheritance than their progenitors enjoyed before the fall. For though naturally depraved and consequently guilty, time and opportunity are afforded for reforming

* Ephes. i. 4.

their improper characters and courses of conduct, the means of moral improvement and the power of having divine justice satisfied for their sins are both placed within their reach; and thence, many who would have followed the sinful example of their progenitors in paradise, are perfected by the earthly ordeal, made immaculate, and fitted for the kingdom of heaven. For those who have passed a life-time on earth in the midst of seductive and delusive enticements, not only undeteriorated in character, but renewed in principle and improved in practical virtue, may spend an eternity in heaven, where no unclean thing can enter, without even diverging from the path of duty. "Blessed is the man," says the Apostle James, "that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." * "To him that overcometh," says our Saviour, "will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." †

* James i. 12. † Rev. iii. 21.

CHAPTER XIII.

MAN—UNDER THE GENERAL OPERATION OF THE HOLY SPIRIT.

A willing mind essential to the effectual application of the means provided for salvation—The foreknowledge of God—His predestination depends upon it—Denied by the National Churches—The scheme of salvation appointed before the Creation—The general operation of the Spirit exercised immediately after the Fall—It quickens the dormant soul—Its influence is checked by the animal spirit—The general and special operations of the Spirit defined—The former applied to produce repentance—The latter administered only after the condition of repentance has been attained—The general operation of the Spirit is universal and continuous—Quickens and keeps alive the soul, but does not regenerate it—It produces conscience—The province of conscience and its influence illustrated.

THE compassionate Creator wills or "wishes all men to be saved, and to come to the knowledge of the truth;* and in order to carry this benevolent intention into effect, He instituted the scheme we have before alluded to—the power of which, to enlist the sympathies of His moral creatures in its favour, and to induce them to profit by the advantages which it offers, could only have been exceeded by constraint; but a willing mind being a pre-requisite to its effectual operation, compulsion would have defeated the desired purpose. For "God is a Spirit: and they that worship him must worship him in spirit and in truth;"† and those who serve Him must "serve him with a perfect

* 1 Tim. ii. 4. † John iv. 24.

heart and with a willing mind : for the Lord searcheth all hearts."* He, however, knew from the beginning who would and who would not avail themselves of the benevolent arrangement He had made in their behalf; but having done or ordained for their restoration to righteousness all that was compatible with their freedom of action, the nature of their constitution precluded the possibility of working more forcibly in their favour.

For before man was brought into being, the Creator could look down the vista of time and perceive each person performing his particular part, whether properly or improperly, in accordance with or contrary to His law, on the stage of life. He could observe in that grand theatre, whose play commences in time and terminates only in eternity, the various conflicting forces of inducement to do rightly and to act wrongously in active operation ; and could discern that however much man's plans, stratagems, and modes of action to effect any desired purpose were diversified, there were nevertheless only two fundamental principles, *disinterested love* and *self-gratification*, actuating them all. He could also see that the conduct of each man is often to society like the forbidden fruit to Adam's posterity, that the action of each gives an impulse to the circle in which he moves which causes actions and reactions, which the respective agent never contemplated, and that years after his body has mouldered to dust and his memory been forgot in his native land, the effects of his actions exist on earth and influence the conduct of living men. We allude

* 1 Chron. xxviii. 9.

not to the eminent, the great, the learned; the fact refers to all. For who is he, whether rich or poor, ignorant or learned, virtuous or vicious, whose actions affect not the sentient system of some person? And the mind of that person being influenced, he, in his turn, acts upon and affects the conduct of others. As the stone thrown into the placid lake makes circle follow circle in succession, till its effects are felt on the adjacent shore, so it is with the actions of man in the circle in which he moves. His sphere may be small or it may be large, yet the medium which surrounds him is sensitive, and more ready to receive and to transmit impressions than the molecules of water; and whether he impresses it deeply or affects it slightly, a commotion is created, the effects of which we cannot calculate, but whose ultimate results are felt in the eternal realms.

These and everything else that was to take place on earth the Almighty foresaw; for He foreknew the actions which every person would perform, and how each device, discovery, or invention, should operate upon and influence the conduct of men, whether those discoveries, devices, or inventions should be actuated by the principle of the flesh or by that of the spirit. He also foresaw whether, and in what manner, the means He had furnished for procuring the salvation of men would be entertained or rejected by them; how far the devil should be able to deceive them through the spirit of their flesh, and how each man would conduct himself amidst the various conflicting forces. In short, the all-wise God knew the freedom and the inherent powers of every individual constitution, and fore-

saw how every action and element that should be brought to bear upon it would be entertained or opposed, down to the latest posterity, and thus foreknew the conduct of every man and the results of his various actions, and predestinated them accordingly. He constituted mankind as we have described, invested them with freedom of action or liberty to conduct themselves as they might choose, made them therefore accountable for their conduct, and determined that "every man" should "bear his own burden."* "Be not deceived," says the Apostle Paul; "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."† We thus "perceive that God is no respecter of persons,"‡ but "judgeth according to every man's work."§

Yet in direct defiance of these Scriptural statements, and in opposition to the principles of justice upon which they are based, and which they illustrate and uphold, the National Churches tell us, "Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything, because He foresaw it as future, or as that which would come to pass upon such conditions." ||

Now, from the deserved respect which we have to those Churches, we readily admit that she of the North at least gives reasons in her "Confession" for the sentiments she entertains, and, with her characteristic honesty,

* Gal. vi. 5. † Gal. vi. 7, 8.
‡ Acts x. 34. § 1 Peter i. 17.
|| "Confession of Faith," chap. iii.

submits them as the ground of her belief, if not for the purpose of public consideration. But as these reasons are so flimsy, and when viewed in connection with facts which she even does not question, so absurd, it would be wasting time to refer to them in detail. For though misrepresentations may mislead persons, they fortunately cannot alter facts; therefore, the truths we have adduced remain unaffected by the national creed, and we are in the same position to determine what "*the* decrees of God are" as if no such false dogmas existed.

From the facts before referred to, the decree of the Almighty in regard to man does not depend, as the Churches teach, upon what God has predestinated; but what God has predestinated regarding man depends upon His foreknowledge of man's conduct and consequent fate. The governing principles of men, their actions, and the fate necessarily flowing therefrom, were first foreseen, and then to those the Almighty fixed His fiat of predestination. In proof of this the Apostle Peter addresses those to whom he writes as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit;"* and St. Paul, speaking of those whom the Almighty foresaw would avail themselves of the means He had devised to procure their eternal welfare, plainly tells us that those "whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."†

Should it yet be persisted in, as is frequently the case, that God's foreknowledge depends upon what He has predestinated, and that whatever God foreknows

* 1 Peter 1, 2. † Rom. viii. 29.

He has necessarily caused to come to pass. To such we would merely remark that sentiments of this kind lack penetration; and to show the absurdity of the proposition, take the liberty to ask the following questions :—When the physician perceives that some one of the functions of active life in his patient is declining, knows that it must shortly cease, and in consequence foretells to the sorrowing friends that the last scene is approaching, can the physician be charged, on that account, with the sick man's death? When our Saviour said to His disciples, "Verily I say unto you that one of you shall betray me,"* was it He who stirred up the foul spirit in Judas Iscariot and induced him to turn traitor? Or when, in reply to Peter's assertion of his fidelity, He answered, "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shall deny me thrice,"† was it He who caused Peter to become a liar? If to answer these questions in the affirmative would not only be false but blasphemous, is it not more so to charge our Creator with our crimes, by saying that our conduct depends solely upon what He has predestinated. For, while it is true that the seal of predestination was affixed to our actions before we received our existence, it was not till after the Almighty had foreseen our conduct. He first foreknew what each of us would do, and what He did foreknow that He did predestinate. "Let no man," therefore, "say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted,

* Matt. xxvi. 21. † Mark xiv. 30.

when he is drawn away of his own lust, and enticed." *

Some may suppose that the means adopted by God to restore depraved and guilty man to a state of virtue and innocence were not devised till after the fall of our first parents, but such is not the case. The fall was foreseen from the beginning, and the remedy was provided before the creation of the world, although not called into operation till it was required.

For in regard to the former, namely, the means of man's restoration to a virtuous condition, the Spirit of God is unchangeable; it is the same yesterday, to-day, and for ever. And immediately after the fall of our first parents, its beneficial influence on their soul co-operated with their memory in reminding them of their former happy state, and making them sensible of their vitiated and depraved condition. "The eyes of them both were opened, and they knew that they were naked;" they were ashamed, "and sewed fig leaves together, and made themselves aprons."† The change they had undergone was remarkable. In their state of dignified innocence "they were both naked, the man and his wife, and they were not ashamed."‡ They were not, then, subject to any inordinate passion nor to any desire that reason did not sanction; they knew no law but one, and that was the moral law, or law of the soul, and therefore they experienced nought that was sinful, nor anything that could make them ashamed. But when the forbidden fruit had strengthened their animal spirit to the subversion of their soul, the latter was rendered dormant; they were

* James i. 13, 14. † Gen. iii. 7. ‡ Gen. ii. 25.

in consequence reduced to the level of animals, and had it not been for the salutary stimulus of the Holy Spirit, which was ready to arouse and quicken the deadened soul, they could not have known of their "nakedness," nor been any more ashamed of it, than the brutes know and are ashamed of theirs.

The means provided for the removal of man's guilt, and for his restoration to a state of innocence, is of no less remote antiquity. The sacrifice of Christ is the remedy prescribed. He is "the Lamb slain from the foundation of the world," * who "gave himself a ransom for all, to be testified in due time;"† and all those who should be restored to a virtuous condition, "were chosen in him before the foundation of the world," that they, through him, "should be without blame."‡

But to revert practically and in detail to the first of those processes, namely, the means used to change the vitiated and depraved nature of man, which is opposed to the law of God, to a noble and virtuous disposition, that should spontaneously harmonise with the Divine will. It was necessary that the antidote administered should overcome the poison imparted,—that the repair effected should be equal to the breach made—that the dormant soul should, in the first place, be quickened to a sense of its own principle and law, that it might strive to regain its lost superiority; and that it should in the second place be ultimately put in a position, to assume the government of the constitution, and thus counteract the deadening and corrupting effects of the forbidden fruit.

* Rev. xiii. 8. † 1 Tim ii. 6. ‡ Ephes. i. 4.

To effect these important changes the Almighty resolved in the first place to diffuse among mankind a certain measure of His own Holy Spirit to quicken and stimulate the dormant soul to a state of conscious existence; and as the Spirit thus communicated is of the same essence as the soul, it also refreshes and invigorates it to the extent of enabling it to recognise the principle and law of its own nature. For like the seed deposited in the soil, which remains dormant and deprived of active existence till brought into contact with the vital stimuli, whose benign influence calls forth its latent properties to perform actions that accord with the law of its nature; so the soul immured in vitiated human flesh must remain dormant and deprived of active life until the vitalising influence of the Holy Spirit shall quicken it to active existence, and stimulate it to manifest its native spirit by desiring if not by inducing actions which practically illustrate its natural law. But while this analogy is correct, as far as it extends, it is at the same time incomplete. For when the torpor of the seed has been overcome, it avails itself, without opposition, of the proper aliment provided for it, and through which it develops, increases, maintains, and renovates its structure; but when the torpid soul is quickened, and enabled to know and to approve of its natural law, and even at times to feel an undetermined desire to act in accordance with its dictates, an obstruction rests upon its progress; it has to acquire strength to overcome the law of the *flesh, body,* or *animal spirit* with which it is connected, before it can make the law of its own nature apparent by its actions.

In producing these beneficial changes the Almighty, by the agency of His Holy Spirit, exercises two distinct courses of operation. They are, however, of the same nature or kind, but applied to man under different circumstances. The one is limited in measure, but *general* in application, being spontaneously applied to all, and continued during life; the other is *special* and intermittent, boundless as the love and the wisdom of God, but administered only in answer to prayer or ardent desire. The former is employed to quicken, to invigorate, and to keep alive the dormant soul; and the latter to confer strength to the soul that has been quickened and stimulated, to enable it to regain and to maintain its lost supremacy in the constitution. The former is performed in opposition to the will of man; for the "carnal mind is enmity against God,"* and is therefore naturally opposed to His operations or to those of His Holy Spirit; the latter is, on the other hand, bestowed only in acquiescence with the will and in answer to the prayer or ardent desire of the mind.

There is, moreover, a most important state which has to be attained by man before the special operation of the Spirit can commence. This state is *repentance*, or the condition of penitence; and the production of this state in man is the ultimate purpose of the Spirit's general operation. The absolute necessity of attaining this state is well expressed by our Saviour when He says, "Except ye repent, ye shall all likewise perish;"† its essential relation to salvation is plainly intimated in the emphatic admonition of St. Peter,

* Rom. viii. 7. † Luke xiii. 3.

"Repent ye, therefore, and be converted, that your sins may be blotted out;"* and the necessity of being penitent or of having repentance before prayer can be effective with God is as plainly stated by the Psalmist; for while the sacrifice of the wicked is an abomination to the Lord, he tells us that "the sacrifices of God are a broken spirit: a broken and a contrite heart O God, thou wilt not despise."†

Waving for the present the ultimate purpose of the general operation of the Spirit, we shall now revert to what we previously stated concerning it, namely—that the general operation of the Spirit is spontaneously applied to all whether they wish or not,—is unintermittingly continued during life, and is employed contrary to the will of man, to quicken, to invigorate, and to keep alive his dormant soul, in opposition to the deadening influence of his corrupt nature, or animal spirit.

The Apostle Paul specially refers to the spontaneous and continuous application of this operation, when he addresses the Corinthians on the importance of taking immediate steps to avail themselves of the means of salvation. "We then," says he, "as workers together with him (Christ), beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now, is the day of salvation.)"‡ The term *now* expresses the time present, or at most, one's lifetime; for it lasts no longer, and nothing can be more uncertain than its duration. And in proof of its

* Acts iii. 19. † Psalm li. 17. ‡ 2 Cor. vi. 1, 2.

vitalising and invigorating effects in operating in opposition to the will or desire of men, he also bears testimony in his Epistle to the Ephesians. "And you hath he quickened," says he, "who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."*

Paul again explains, in his Epistle to Titus, the nature, the universal application, and the extent of the efficacy of the Spirit's general operation. He there says: "The grace of God which bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."† It should be observed, that the boon thus conferred on all is not salvation, but an influence exercised upon all which, by the proper use of the other means provided, would enable them to "work out their own salvation;"‡ or, in other words, would enable them to take advantage of the offered means, and thereby bring salvation to themselves. Nor are we told that this general influence enables us to practise self-denial, and to "live soberly, righteously, and godly."

* Ephes. ii. 1-5. † Titus ii. 11, 12. ‡ Philipp. ii. 12.

No, it plainly intimates that it merely teaches that such is our duty; but, to know what one's duty is, and to have an inherent will or desire to perform it, are widely different conditions. It therefore appears that the Spirit's general influence quickens and invigorates the soul, but does not regenerate it. It teaches holiness, but does not make holy. And "without holiness no man shall see the Lord."* By this influence the dormant soul is made aware of its own existence, is enabled to experience its own law, and is from time to time so aroused as to remonstrate by the voice of conscience against the performance of actions that oppose its principle. These remonstrances are usually succeeded by desires, it may be by resolutions more or less strong and permanent, to pursue a different and a better course of conduct; but as long as these desires are lukewarm, indifferent, and undetermined, so long will the soul remain under the influence of the body, and the life displayed will at best be no more than "a form of godliness, but denying the power thereof;"† and beyond this state it cannot pass till the condition of true repentance shall have been attained.

The effect of the general operation of the Holy Spirit in thus quickening and stimulating the soul to a sense of its duty, is generally expressed by the term *conscience;* and although conscience may not be able to enforce obedience to its principle and law, it constitutes itself a judge to approve of or to condemn the actions of the personality with whom it is associated. This may be illustrated by the conduct of

* Heb. xii. 14. † 2 Tim. iii. 5.

the accusers of the woman "taken in adultery, in the very act." On submitting the case to our Saviour, "tempting him that they might accuse him," and referring to the law of Moses, "that such should be stoned," He "said unto them, He that is without sin among you, let him first cast a stone at her." "And they which heard, it being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last."*

Conscience is therefore God's monitor in man's mind. Its principle is "Love;" and its rule of action, "Do as ye would be done by." Be it so. But it may be asked, If this is the case, why do good men as Saul, and why do good and conscientious observers of Hindoo rites, act in opposition to this law? He did, and they do so, in ignorance. Conscience is a good and right motive, but it requires an enlightened reason to direct it rightly. It judges of, and incites to action, in accordance with its principle and law; but it is altogether dependent on the understanding for its knowledge of facts, and is obliged to accept them as they are represented by it. The *motive* which prompted Saul to prosecute the early Christians accorded, and that which prompts the conscientious Hindoos to drown their aged parents in the sacred river, accords with the moral law; but the *result* of their respective actions being misrepresented by ignorance, prejudice, or false reasoning, the conduct is in consequence misdirected, and the moral law is undesignedly opposed and violated.

Conscience desires to promote whatever is good, and

* John viii. 3-9.

to restrain what is evil; but good and evil actions are only known by their results, therefore when the results of actions are misrepresented by the understanding, conscience is misled. Hence, so long as the results of a course of conduct are believed to be beneficial, conscience is blinded to its evils, and cannot detect the imposture; and this is more especially the case when it is presumed that the expected consequences are not to be experienced till a future state of existence. Therefore, notwithstanding that the inherent motive or law of conscience is, "Do as ye would be done by," if the understanding entertain misrepresented, perverted, or distorted ideas, instead of truth, the actions of its best intentions may be so far diverted from their proper course as to promote fraud, falsehood, and crime.

The case of Saul is an excellent example of this: Brought up at the feet of Gamaliel, he came out from under his care a rigid, bigoted Pharisee, who could not bear to hear of the abolition or insufficiency of the Mosaic institutions; for he candidly tells us, he "verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth."* Nor was he ignorant of Christ's life, miracles, and death, though he continued to overlook the force of the facts that they proclaimed; nor did he appreciate them till he was struck down, and the appeal was made to his understanding, "Saul, Saul, why persecutest thou me?"† What reason have you to charge me as an impostor? Have not my words and deeds alike declared that I am He who

*Acts xxvi. 9. † Acts ix. 4.

was to come? Truths that had long lain dormant in his memory were thus instantly recalled into action; he was self-condemned, and gladly heard the sympathetic exclamation, "It is hard for thee to kick against the pricks."* He was now a convinced as well as a converted man. His understanding being enlightened, conscience commanded a new and contrary course of action, which he zealously and successfully pursued; and he subsequently informs us that though he "was before a blasphemer, a persecutor, and injurious," he "obtained mercy, because he did it ignorantly in unbelief."†

* Acts ix. 5. † 1 Tim. i. 13.

CHAPTER XIV.

MAN—UNDER THE GENERAL AND SPECIAL OPERATIONS OF THE HOLY SPIRIT.

Can man do anything to promote repentance in himself?—The answer of the National Churches—Their opinion false—God and man co-operate in the production of repentance—God's commands in harmony with man's duty—All are taught by God—Obedience to the moral law—Promotes repentance—The necessity of attending to the teaching of the Spirit—Its assiduity—The circumstances under which man is placed favour the work of the Spirit—His duty is to avail himself of these to promote repentance—Prayer—The special influence of the Spirit conferred in consequence of repentance and prayer—Regeneration—Sanctification begins at that point and is progressive—The will or desire fluctuates—Man's improved condition—Perfect sanctification unattainable in this life—Its degree depends upon man's wisdom and diligence.

By the influence of the general operation of the Spirit upon the soul, or in other words, by its result, *conscience*, man is made to feel that he has a soul, or is at least led to recognise the soul's principle and law, and by his reason he is enabled to perceive the justice of this law. But what advantage is the recognition of the law to him who is here the creature of only a day, if within the limit of that day he cannot attain repentance—the first condition that is essential to eternal happiness? Out of this consideration there arises to the serious inquirer a most important question. Seeing that God does so much to promote the condition of repentance in man, can man do anything

to co-operate with God and thereby advance this condition in himself? If we appeal to our National Churches for an answer, they teach that under no circumstances can he do anything in his own behalf. Their dogma on the subject is that "this effectual call is of God's free and special grace alone, and not from anything at all foreseen in man; who is altogether passive therein."* Were this doctrine true, man, unless self-righteous enough to believe himself one of the few favourites, the *elect*, which would be presumptuous at this stage of the Christian course, would be placed in a very miserable and helpless plight. But, luckily, it is utterly false; for as "God now commandeth all men, everywhere, to repent,"† it would be absurd to suppose that God would unreservedly command all men to do anything that was not in the power of every person to perform. His attributes of love and justice preclude such an assumption, and we therefore conclude that all men might and may repent if they choose. Not that they could do so unaided; but they can with the help of the Divine Spirit, which is freely offered to all. Besides, had man's concurrence been unnecessary to effect repentance in himself, it is obvious that the command to repent would be purposeless, and therefore would not have been given.

To produce repentance, both God and man have therefore to be conjointly employed. For this purpose God on the one part communicates power by the general operation of His Holy Spirit, and the ordinary providential arrangements of nature promote its influence; and man on the other part has not only to

* "Confession of Faith," chap. x. † Acts xvii. 30.

learn what these natural arrangements teach, but has also to entertain the offered spiritual influence with some warmth of heart, and with the sincere and intelligent approval of the understanding, before the desired condition can be realised. In corroboration of this conclusion, mark what the Spirit saith to the Church of the Laodiceans, "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door I will come in to him and will sup with him and he with me."* This shows that the Spirit demands admittance of every one, but does not forcibly open the door, to hold the intercourse of fellowship. No; were he to do so by constraint it could not be true fellowship. Before he renews the soul, strengthens it to vanquish the animal spirit, and thereby qualifies man to have fellowship with himself, man has to open the door in testimony of the cordiality of the reception which he gives to the Spirit. God does not require man to do much; but instead of being altogether "passive," as the Churches teach, he must not be passive at all. He has his own part to perform; it may be little indeed, but if he leave that little undone, he neglects it at his peril. He has to "ask that he may receive," to "seek that he may find," and to "knock that it may be opened unto him."† These are light duties to effect important ends, but they are nevertheless necessary, being essential concomitants of sincerity of desire.

Besides, God is not capricious, whatsoever He commands man to do is nothing more than his natural

* Rev. iii. 19, 20. † Matt. vii. 7, 8.

duty, and would have been so, although it had not been intimated by special injunction; and with the use of the means provided the duty commanded is never beyond his power to accomplish. "Without me," says our Saviour, "ye can do nothing," but "if ye shall ask anything in my name, I will do it;"* for "he that abideth in me, and I in him, the same bringeth forth much fruit."† Again when he says, "Ye will not come to me that ye might have life,"‡ this complaint would not have been made had it not been within the compass of man's power to do what he had left undone. Nor would the kind invitation, "Come unto me all ye that labour and are heavy laden, and I will give you rest,"§ have been given, had the class invited been unable to go. To "ask," to "seek," to "knock," to "come," to "repent," and to "make his calling and election sure," are thus some of the duties that have to be performed by man; and the fact that they are commanded by God necessarily implies the competency of man's condition to accomplish them. The Spirit spontaneously quickens the soul by the appeals or knockings of its general operation; but it is man's duty to bestir himself to attain a subdued and contrite state of mind, and thus open the door to give the Spirit a hearty welcome.

Nor is he left without a monitor in this important matter, for "all are taught of God" through the Spirit's general influence "to love one another;"‖ and from this they feel and know that "to do as they would be done by"¶ is their duty, and that such con-

* John xiv. 14. † John xv. 5. ‡ John v. 40.
§ Matt. xi. 28. ‖ 1 Thess. iv. 9. ¶ Matt. vii. 12.

duct is right, and to act differently is a violation of their duty, and that such conduct is wrong. The observance of this primary law, even though not performed with the desire of the heart, but merely as a matter of conscious duty, has the effect of promoting the interest of the soul; for as it enforces self-denial and keeps the bodily desires under restraint, it thereby suppresses that which naturally obstructs the general operation of the Spirit and renders the soul more accessible to its influence. In corroboration of this our Saviour says, "If any man will come after me, let him deny himself and take up his cross daily, and follow me."* And in reply to one who asked him. "What good thing shall I do, that I may have eternal life?" he answered, "If thou wilt enter into life keep the commandments."†

Obedience to the moral law is thus a prominent mean towards producing a change in the nature of man, and when we observe that this duty is more under his personal control than the means specially provided for that purpose, its importance is much enhanced. His freedom of action enables him to obey it, though imperfectly, in the letter, and then when the soul in the voice of conscience demonstrates the more powerful effects of the Spirit's general operation, he is prepared to co-operate with the Spirit by obeying it in the spirit. Whatever humbles human pride, restrains selfishness, or calls forth kind or disinterested motives, checks the desires of the animal or bodily spirit, and thereby strengthens those of the soul in a proportionate degree. For as the animal or

* Luke ix. 23 † Matt. xix. 16, 17.

bodily spirit was originally enabled, through the strengthening and stimulating influence of the forbidden fruit, to supplant the soul in the government of the constitution, so every circumstance that weakens or depresses the animal spirit, weakens the power that holds the soul in subjection, tends to free it from the "bondage of corruption," and promotes the power of the means appointed for its restoration to its primitive freedom and position.

Early and special attention to the teaching of the Spirit, in order to restrain the bodily desires, and thereby to render the Spirit's access to the soul more easy, is not only necessary because eternal happiness is unattainable without it; but the longer it is deferred, the soul is rendered less susceptible of its influence, the animal passions and propensities wax stronger, another coil is cast around the reviving soul, and the entrance of the Spirit is more effectually resisted or its influence quenched before it has so affected the soul as to produce a state of contrition. This fatal result was fearfully illustrated in the case of the wicked antediluvians. They had set the general operation of the Spirit at nought, "every imagination of the thoughts of their hearts was only evil continually;"* they had, in short, become so utterly debased that, to save succeeding generations from the contagion of their vicious conduct, the Almighty resolved to destroy them by a flood of water. Yet, while He forewarned them of their dreadful fate, He at the same time graciously indulged them with one hundred and twenty years' respite to repent. "My

* Gen. vi. 5.

spirit," says He, "shall not always strive with man, yet his days shall be an hundred and twenty years."* The same conduct, though carried to a less fearful extent, was common in the Apostolic age; for Paul admonished the Thessalonians "not to quench the Spirit;"† and when Stephen was charged before the High Priest with the crime of blasphemy, he brought the same fact forward against his accusers as the cause of their misconduct: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."‡

The Spirit thus incessantly strives with man to bring him to a just sense of his duty, to a consciousness of his guilt and natural depravity, and from thence to penitence for his past sins; and while obedience to the moral law invariably promotes this glorious work in a gradual manner, there are incidents in the life of every person which are calculated to give it more instant aid, and to cause more marked results when they take place. These are the Divine rebukes and chastenings before referred to, the more common of which are sickness, the death of dear friends and companions, family afflictions and bereavements, and the reaping of the well-earned fruits of one's own rashness and folly. To these beneficial influences may be added the co-operating effects of the manifestations of God's power in the phenomena of nature, over which we have no control; and to those who have the advantage of the written revelation, the information which it imparts and the appropriate precepts it inculcates are of the very highest value.

* Gen. vi. 3. † 1 Thes. v. 19. ‡ Acts vii. 51.

Appealing to the advantage arising from the rebukes and the chastenings of the Lord, the Apostle Paul says, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."* "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."†

But while most of the circumstances of life favour the effectual working of the Spirit's operation, it must be admitted that there are others which are strongly opposed to it. Of these, the allurements of sinful pleasure, the deceitfulness of riches, the seductions of worldly vanity, the enticements of thoughtless companions, the heritage of erroneous opinion derived from our ancestors, and the false notions and bad example of many whom position in life presents as patterns to society, constitute the more powerful. It is obvious, however, that in whatever manner man may misapply the circumstances of life which favour the Spirit's operation, or to what extent he may resist their influence upon his mind, they are of a kind that he cannot prevent, and as he necessarily feels as he is affected, the lessons which they teach and the emotions they elicit invariably accord both with his sense of duty and his reason; whereas the circumstances that are opposed to the Spirit's effectual operation are on the other hand what may in a great measure be avoided, and even when entertained, their ultimate results are repugnant to his sense of duty, and viewed in that light, are such as his reason cannot sanction. Neither the sorrow of

* 2 Cor. xii. 10. † 2 Cor. iv. 17.

the house of mourning nor the grief of the hour of affliction can be evaded; but the fascinations of the house of mirth and the intoxication of prosperity may be guarded against. "It is better," says the wisest of men, "to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to heart. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth."* When men "take the timbrel and harp," says Job, "and rejoice at the sound of the organ," they say, "What is the Almighty that we should serve him?"† But when they are "holden in cords of affliction, then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity."‡

Now, since the circumstances of life that oppose the effectual operation of the Spirit may to a great extent be avoided, while those that promote its influence are chiefly what may be taken advantage of, but cannot be prevented, it becomes the special business of all to pursue such courses, and to place themselves in such positions as tend to subdue the bodily desires, to fortify the suggestions of the soul, and to promote proper thought and habit, lest they "quench the Spirit." For all who cherish its appeals or suggestions, and through obedience to the moral law, through judicious application of the incidents of life, through the institutions and precepts of the Word of God, or through the concurrence of all, render its operations effective to weaken the bodily desires, and

* Eccles. vii. 2-4. † Job xxi. 12-15. ‡ Job xxxvi. 8-10.

consequently to give the soul a corresponding ascendency in the constitution, realise an increasing beauty in holiness, feel more frequent and more fervent compunction for past sins, and more sincere desire that they may uniformly be guided by the dictates of conscience. "Draw nigh to God," says the Apostle James, "and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." *

During such penitential emotions, man sometimes attains an ardour approaching that of the regenerated; for the coincidences that depress his bodily desires having thereby commensurately relieved the soul from the bodily thraldom, it realises a temporary superiority; but without the special influence of the Spirit it acquires no real and reliable accession to its strength, but is subject to be subdued, and to have its influence outweighed whenever the animal spirit shall regain its usual strength. Notwithstanding this, it is during one of these seasons of the soul's temporary ascendency in the constitution that the Almighty first answers the prayer of the penitent, and administers the first special supply of his Spirit. What the uniform degree of penitence, or of the soul's ascendency in the constitution must be, to call forth the Spirit's first special influence, we know not. It may possibly vary according to the strength of the opposition offered by the animal spirit, nor if we did know, have we any

* James iv. 8-10.

standard wherewith to measure it; but it is obviously that state which God knows and acknowledges to be true repentance. The experience of this state, however, often bears so strong a resemblance to former emotions that many pious persons who have long since passed this stage of Christian progress are quite unable to distinguish the one from the other, or to determine the time or place when the event which they now consciously realise took place. Nor is it to be wondered at, when this great change and the circumstances attending it are best represented to the understanding as follows: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." * We hear the sound of the wind, and perceive its agitating influence on the trees and growing crops; but by and by these resume their former repose, and its sensible effects are forgotten; but it has nevertheless produced changes that continue to operate beneficially, though unseen. So it is with the Spirit's entrance. It is not usually identified at the time, but a seed has been sown which roots, grows, and increases in strength; for when man is truly penitent for his past sins, is sincerely desirous to do his duty, and fondly opens the door to receive the Spirit, the temporary ascendency of his soul will most certainly be rendered permanent by the Spirit's special influence. The intercourse of spiritual fellowship with God will then begin, and his soul's supremacy in the constitution be made manifest by the love which he bears to the brethren; "for we know,"

* John iii. 8.

says John, "that we have passed from death unto life, because we love the brethren." *

Those therefore who entertain the Spirit, who weaken the desires of their animal system, and thereby co-operate with the Spirit in the production of sorrow for sin, and sincere desire for reformation of character, are not kept long waiting for a special supply of the Spirit to produce the requisite change in the constitution. "For godly sorrow," says St. Paul, "worketh repentance to salvation not to be repented of," † and Peter intimates that the Lord "is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance," ‡ and in addressing the people on the day of Pentecost he exclaimed, "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." § Referring to the same subject, our Saviour expostulates as follows: "If ye then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" ‖ And to show the infinite value of this gift, he makes the following remarkable observation: "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." ¶ Now as the special influence of the Spirit is the only means of creating anew, or causing to be born again,—of regenerating

* 1 John iii. 14. † 2 Cor. vii. 10. ‡ 2 Peter iii. 9.
§ Acts ii. 38, 39. ‖ Luke xi. 13. ¶ John iii. 3.

the soul, and thence of permanently reforming the conduct, it cannot be too earnestly striven for. For before we can act rightly, we must be governed by a good and holy spirit, and before we are governed rightly, the governing animal spirit—the spirit that dwelleth in us, which "lusteth to envy," * must be supplanted by God's Spirit, the Spirit of Love :

"The soul must reign supreme."

There is thus the very highest authority for stating that the spirit of love, or the gift of the Holy Ghost, is conferred in consequence of repentance and in answer to prayer.

Having explained the condition of repentance, let us now state what prayer is. "Prayer," as Montgomery beautifully explains it,

"Is the soul's sincere desire, utter'd or unexpress'd."

It is an expression of our desires to God through the help of His Spirit, for things agreeable to His will. Now as the motive or primary desire of genuine prayer is induced by the Spirit of God, it cannot fail to be for things agreeable to His will; for the stream must correspond with the fountain from whence it flows ; and if the things desired are questionable benefits, they will naturally be submitted to God's discretion ; for often "we know not what we should pray for as we ought; but the Spirit helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered."† We are also desired to "ask, and it shall be given" to us ; to "seek" and we "shall find ;" to "knock and it shall be opened" to us. "For every one that asketh receiveth; and he that seeketh findeth ; and to him that

* James iv. 5. † Rom. viii. 26.

knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?" "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" *

Referring to the prayers of those who are under the government of the animal spirit, whose souls are unregenerated, the Apostle James says, "Ye lust and have not: ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." †

The special influence of the Spirit, or in other words the spirit of love, is not conferred in consequence of repentance only, nor of prayer alone, but on account of both. They are necessarily co-existent; for before a man can be penitent for past sins, he must hate both them and the principle which prompts them, desire that he shall refrain from the former, and overcome the latter, and that he may henceforth be governed by a principle which shall induce actions of an opposite tendency. This wish, or desire, whether audibly expressed or merely felt, being formed in the presence of Omniscience, is not only known but regarded; for "God knoweth the heart," and "this is the confidence that we have in him," says John, "that if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." ‡ But before any one can enter upon the exercise of

* Luke xi. 9-11, 13. † James iv. 2, 3. ‡ 1 John v. 14, 15.

successful prayer, his soul must have the ascendency in his constitution; he must cease to entertain sin in his heart. "For if I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me;"* and John says, "We know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth."†

These considerations render it obvious that hatred of sin, genuine repentance, and fervent prayer for complete reformation of character, are only produced in the unregenerated mind when man co-operates with the Holy Spirit, by weakening his bodily desires, while its general influence acts upon the soul; for these desires must be so far weakened or subdued, that feeble and uninfluential though the soul may be, it shall thereby attain to a temporary government of the constitution. Then, and not till then, will penitence be so sincere, and prayer for reformation be so pure, as shall meet the approval of an immaculate God, who will immediately confer the special supply of the Spirit, which will strengthen the soul to resist the reaction of the animal spirit, and make its temporary position permanent. Thus, by the Spirit's special influence, man is "renewed in the spirit of his mind, and puts on the new man, which after God is created in righteousness and true holiness,"‡ is regenerated, and becomes a new creature.

It is obvious, however, that at the important stage of true repentance, man has not obtained the accompaniments of complete renewal of mind nor of perfect sanctification. These terms are not quite synonymous. The process, or the work of renewal, seems, some-

* Psalm lxvi. 18. † John ix. 31. ‡ Ephes. iv. 23, 24.

times at least, to commence prior to the condition of repentance, and while man is co-operating with the Spirit's general influence, by striving to put his constitution under the government of the soul. For the Apostle Paul speaks of "renewing them unto repentance,"* whereas the work of sanctification commences only with true repentance, and is like regeneration—a product of the first special supply of God's Spirit. Thenceforward, however, the work of renewing and sanctifying the soul, are not only contemporaneous, but synonymous; for what renews sanctifies, and that which sanctifies renews. The first special supply of the Spirit regenerates man wholly, and consequently makes him a saint; but it does not sanctify him completely; and why? Because sanctification is progressive, and therefore a condition of different degrees, and while the first special supply of the Spirit gives the soul a real increase of strength, and a permanent superiority in the constitution, which is the condition of regeneration, the animal spirit is by no means subverted: it is simply being subdued; is yet striving to regain the government of the constitution, and continues strong enough to make man feel "that he cannot do the things which he would."† It is true man is now governed by the spirit of disinterested love, but he is not yet "rooted and grounded in love."‡ He has undergone the washing of regeneration; but the process of the renewing of the Holy Spirit is far from complete. His will or desire became altered or changed with his soul's ascendant; but, unfortunately, it is not yet steadfast, but yielding. The animal spirit,

* Heb. vi. 6. † Gal. v. 17. ‡ Ephes. iii. 17.

and whatsoever and whomsoever aids and abets its empire, are constantly supplanting the soul's influence by their delusive devices, and hence the will of man necessarily varies and fluctuates accordingly. For while he "delights in the law of God (disinterested love) after (his soul) the inward man, he sees another law in his members (that of the animal spirit), warring against the law of his mind (disinterested love), and bringing him into captivity to the law of sin (self-gratification) which is in his members."* In short, he is but a babe in Christ, and has to acquire additional strength from the special influence of the Holy Spirit, before he can attain the maturity of Christian manhood.

But notwithstanding this, he is now in a most desirable position, for the state of his constitution has undergone a thorough alteration. He was recently spiritually dead; now he is regenerated and restored to spiritual life. Lately his state was such that "he was not subject to the law of God,"† "and his prayer was," in consequence "an abomination to the Lord;" but now "the law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death;"‡ and being in the condition of the upright, his prayer is his Maker's delight. For the wisest man intimates that "the sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight."§ Formerly, the supply of the Spirit was bestowed by measure; now it is dealt out to him according as he feels his need of it. When he wants alleviation to trial, or assistance under difficulty, he has only "to seek that he may find, to ask

* Rom. vii. 22, 23. † Rom. viii. 7. ‡ Rom. viii. 2. § Prov. xv. 8.

that he may receive."* When beset by temptation, he has merely to avoid it, and earnestly pray God to strengthen him with might by His Spirit in the soul, or inner man, and in due time he will find himself "rooted and grounded in love," † with the soul's authority more completely established in his constitution, and the animal spirit less rebelliously opposed to its government. "For the love of God," says Paul, that is, love of the same nature as that of God, "is shed abroad in our hearts by the Holy Ghost which is given unto us." ‡

Nevertheless, perfect sanctification is not attainable in this life, although it may be nearly approached; for that condition represents nothing less than the complete and undisputed establishment of the soul's sovereignty in the constitution; and if such had ever existed in any man, it would have necessarily been manifested by a course of action exemplifying the unrestricted law of the soul, or in other words, the requirements of the moral law. But such conduct does not exist, nor ever has existed, among mankind, except in the sole case of Jesus Christ, and as He was superhuman, there is between His state and ours no true parallel. Besides, seing that the primary principle of the moral law and that of the law of the soul are the same, and as every "trangression of the moral law is sin,"§ sin cannot be the spontaneous action of the soul, because it is contrary to its law; and thence the existence of sin manifests a contravention of the soul's authority. Hence, as none of Adam's descendants have been altogether free from sin, the sovereignty of

* Matt. vii. 7. † Ephes. iii. 16, 17. ‡ Rom. v. 5. § 1 John iii. 4.

the soul in the constitution has never been undisputed nor completely established; therefore, the sanctification of man while on earth has never been absolutely perfect. This fact is corroborated by the wisest of men, when he states that "there is not a just man upon the earth, that doeth good, and sinneth not;"* and by the Apostle John, who adds, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."†

As the state of the advancement of the work of sanctification toward perfection is proportionate to the authority which the soul has established in the constitution, the speed of the progress of both depends greatly upon man himself. In acquiring his measure of perfection, he has to follow the same course that he formerly pursued to obtain contrition of heart; but he does so under greater advantages, and the degree of perfection he attains will be proportionate to the wisdom he uses, and the energy he exercises to effect his purpose. For not only does the quickening and the restraining influence of the general operation of the Spirit, and all its beneficial auxiliaries, continue to act upon him as before, but his soul is now growing in grace through the strengthening of the Spirit's special supply, and he has the additional power of prayer, by which he has only to ask, in sincerity, for things agreeable to the will of God, in order to obtain them. "For this is the confidence that we have in him," says John, "that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."‡

* Eccles. vii. 20. † 1 John i. 8. ‡ 1 John v. 14, 15.

CHAPTER XV.

MAN—UNDER THE SPIRITUAL WARFARE.

Scriptural references to this conflict—By regeneration the animal spirit is subdued, but that does not prevent retaliation—Formal obedience to the law is no sure proof of a virtuous condition—Virtuous action proceeds only from the regenerated soul—It desires the welfare of society as much as that of self—The animal spirit seeks the good of self only—Under temptation the regenerated soul may be temporarily overcome by the animal spirit—The concurrence of the will essential to true obedience—No action virtuous unless induced by love—Under this principle the written law becomes unimportant—Perfection unattainable in this state of existence—The soul's sovereignty of the constitution does not prevent sinful action—Its relation to the animal spirit under such circumstances—Regenerated man is inconsistent—Why?—His dual nature is confined to one constitution—Animal gratification evanescent and relaxing—This condition favours the soul's authority—Under successful guilt, the soul may for some time be restrained by the animal spirit—Illustrated by a passage in the life of David—Sin, the perversion of pure emotions and righteous affections—The true character of an action depends upon the principle by which it is induced.

THE citadel of the constitution having been assailed, won, and taken possession of by the soul, is now besieged by the animal spirit, who still holds the outworks, and strives to recover what it has lost. Hence a hotter warfare has to be entered upon than has yet been experienced on either side. Considerable portions of Scripture refer to this spiritual conflict, and the apostolic admonitions that man should, through his free agency, espouse the cause of his soul, and the

liberty that is enjoyed under its government, in opposition to that of the animal spirit and the slavery which it entails, are most urgent. Under this aspect of the constitution, St. Paul reminds the Romans that if they continue to live after the flesh they shall die, but if they, through the influence of the Spirit upon the soul, do mortify the deeds of the body, they shall live. And writing on the same subject to the Galatians, he exhorts them as follows: "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage"* (which the animal spirit would impose upon you). "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh (or animal spirit), but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh (or animal spirit) are manifest, which are these: Adultery, fornication, uncleanness, lasciviouness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I also told you in time past, that they which do such

* Gal. v. 1.

things shall not inherit the kingdom of God. But the fruit of the Spirit (through the regenerated soul) is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."* "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."† The exhortation of St. Peter to the strangers whom he addresses is pertinently to the same purpose; it is as follows: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."‡

Again, in stimulating the Romans to greater holiness of life, St. Paul exhorts them in these words: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another."§ And addressing the Philippians on the subject of their progress toward Christian perfection, he offers himself as an ensample to them, and speaks

* Gal. v. 13-26. † Gal. vi. 8. ‡ 1 Peter ii. 11. § Rom. xii. 1, 2, 4, 5.

thus: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things that are behind, and reaching forth to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."*

Then referring in a more particular manner to this conflict, he admonishes the Colossians as follows:— "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them. But now ye have put off all these; anger, wrath, malice, blasphemy, filthy communication out of you mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."† And in concluding his Epistle to the Ephesians, the Apostle appears to rise in energy with the vast importance of the constitutional struggle to which he refers, and urges them to have recourse to certain precautionary and energetic measures to meet the animal spirit and its accessories in such a manner as should make the ultimate success of the soul no uncertain result. "Finally, my brethren," says he, "be strong in the Lord, and in the power of his

* Philipp. iii. 12-14. † Col. iii. 5-10.

might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."* It is therefore obvious that the condition of the regenerated continues more or less precarious, otherwise such vigilance and energy would not be necessary to keep the animal spirit in subjection, and prevent it from interrupting the Christian's progress toward perfection. Hence, though the act of regeneration subdues the animal spirit, it does not prevent it from retaliating and making encroachments on the prerogative of the soul; for it is only as sanctification progresses, that the influence of the animal spirit in the constitution is gradually diminished, and therefore constant conflict, rather than inward peace, marks the Christian career. For under the power of temptation, the sudden and

* Ephes. vi. 10-18.

subtle inroads of the animal spirit upon the province of the soul frequently make the best motive irresolute and the strong will to waver, and thereby exposes the soul's weakness and instability. But even under these trials man may, through his free agency, refrain from acting in accordance with his present predominating will or desire, and he may do so from the free principle of love, or from the slavish motive of the fear of consequences. His high sense of right may restrain him, his consistency of character may withhold his member from committing the desired deed, or the dread of having his guilt exposed may prevent him from perpetrating the wished-for crime; and in as far as he refrains from gratifying his unholy desires he does well.

But the mere non-compliance with the desires of the animal spirit does not free him from guilt. God demands more than a formal or visible observance of the letter of the law. He requires man to love his neighbour as himself, and to do as he would be done by. His law demands disinterested, general love, and the regenerated soul spontaneously responds to it; but man does not display love when he simply refrains from gratifying an unlawful wish. The principle of love may not even be alive in his constitution, or, if alive, it may be temporarily repressed; as when under the influence of temptation, and whatsoever does not proceed from love is necessarily sinful. Refraining, therefore, from practical sin is not sufficient to please God; the unholy desire must be got rid of, and that cannot be effected till the soul shall be enabled to restore order, and to make its law respected throughout the constitution.

The depressed and unstable state of the soul when thus resisting the power of temptation, resembles in some respects its condition when under the more powerful of its renewing impressions, prior to conversion. Now, as then, reason regulates the conduct of the constitution, and espouses the cause of the soul; but the conduct could not then be virtuous, because forced and unnatural, until the soul had acquired the sovereignty of the constitution; nor can it be so now, till the soul has subdued its natural adversary, the animal spirit, and that is most surely manifested by the absence of an unholy will and of unholy desires. For however closely an action may accord with the letter of the moral law, it can neither be virtuous nor acceptable to God, unless it be prompted by the holy principle of the soul; therefore prior to regeneration, the whole conduct of man can only be evil, and that continually, nor is the case altered now, during the time that the soul's influence is restrained by that of the animal spirit and its auxiliaries.

The soul's primary principle, disinterested love, naturally makes self and society one, and desires, equally, the promotion of the interest of both; consequently these desires are *virtuous*. On the contrary, self-gratification, the principle of the animal spirit, naturally desires the benefit of self alone, and of self's friends, because they contribute to the pleasure of self; is careless of the interest of others, and not uncommonly encroaches on their prerogatives: hence its desires are *vicious* and sinful. Therefore, although the latter condition is that which only can exist prior

to conversion, the power of the animal spirit may at times have been so far neutralised by the influence of the Holy Spirit on the soul, and by other causes co-operating therewith, as to be rendered temporarily inactive: so now, after the soul has gained the sovereignty of the constitution, the animal spirit may, in the time of temptation, so far neutralise or overcome the soul, as to restrain its influence for a period; therefore the actions resulting from under either circumstance are naturally of a like sinful character because they are in both cases impelled by selfish motives.

But even supposing that complete obedience could be rendered to the moral law, unless that obedience were the natural and spontaneous act of the will, apart from any prospect of reward, either present or remote, the conduct would not be virtuous; the letter of the law would, indeed, be kept, but the spirit of the law would be violated. A virtuous man, that is, a man governed by his soul, obeys the moral law, because it accords with the law of his mind, and thus yielding it a willing obedience, in as far as he observes it, he obeys it both in the spirit and in the letter. Whereas, when a vicious or unregenerated man obeys the moral law, he does so in opposition to the law, or prevailing principle of his mind, and thereby yielding it a forced obedience, while he keeps it in the letter, he violates it in the spirit.

"Ye shall know them by their fruits," says our Saviour; "every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."* As

* Matt. vii. 16, 17.

a man cannot "serve both God and mammon;"* as he cannot be in a virtuous and in a vicious state at the same time, a more certain rule, to judge of the character of others, could not have been given to those whose knowledge is confined to experience. But the omniscient Creator, who knoweth the heart, has a surer criterion to judge by, namely, the motive or spirit which induces action. "Ye are they," said our Lord to the Pharisees, "which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."† Again he remarks, "But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."‡ And John tells us that, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."§

The spirit and motive must be right, or all is wrong, the grand principle of the soul, *disinterested love*, must be paramount, or all actions, how excellent soever they may appear, are absolutely incongruous to the perfect nature of Omniscience. For "God is a Spirit, and they that worship him must worship him in spirit and in truth."‖ St. Paul gives his testimony to this fact as follows: "Though I speak with the tongues of men and of angels, and have not charity (or more properly, love), I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all

* Matt. vi. 24. † Luke xvi. 15. ‡ Matt. v. 28.
§ 1 John iii. 15. ‖ John iv. 24.

knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity (love), it profiteth me nothing."* No matter what the action is, if it be incited by any other motive than that which proceeds from the principle of love, it is unholy and of the nature of sin.

But when man is regenerated, the soul, with its principle of love, which is also the principle of the moral law, takes the government of the constitution, and thereby renders the written law unimportant to him as a rule of conduct; for those who are under the guidance of the soul or moral system, "are a law unto themselves, and show the work of the law written in their hearts, by doing naturally the things contained in the law."† In corroboration of this, we are told, "that the (written) law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."‡ But as soon as *self-gratification*, the principle which instigates those unholy actions, shall be subdued within them, they are restored to a virtuous condition, and are then "delivered from the (written) law, that (namely, the animal spirit) being dead wherein they were held;

*1 Cor. xiii. 1-3. †Rom. ii. 14, 15. ‡1 Tim. i. 9, 10.

that they should serve in newness of spirit, and not in the oldness of the letter."*

It should, however, be clearly understood that the state here spoken of, namely, the death of the animal spirit, is not such as can be perfectly attained on earth. It is a condition to be aimed at—to be striven for—to be approached; but not to be reached: it represents perfection of disposition and deportment, and that condition is unattainable during the natural life of the body. The body or its animal spirit, doubtless, may be subdued by the soul, and reduced to a comparatively dormant state; but as long as it lives on earth, it is subject to certain kinds of stimulants—to outward temptations and to inward sinful emotions, which, if not instantly repressed, excite unlawful desire, if not guilty action.

Yet it does not follow that the regenerated soul shall, on account of the frequent backslidings resulting from these temptations, lose the sovereignty of the constitution. Such a consequence, as we shall subsequently show, is exceptional, and by no means probable. The soul, under such circumstances, is merely temporarily restrained by the animal spirit: the desires, corresponding to some one or more of the members of the body, are taken possession of by the latter; and their legitimate purpose, that of contributing to *disinterested love*, is for a time perverted and prostituted to that of *self-gratification*. For it is obvious that neither the exercise of the function of the organs of reproduction, nor that of the function of any one or more of the organs of the sentient sys-

* Rom. vii. 6.

tem, are of themselves sinful or vicious, and that they only become so when their uses are abused or perverted from their legitimate purpose. The Apostle James gives an illustration of this by referring to the member or organ of speech—the tongue. "Therewith," says he, "bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." And to show the inconsistency of this course of procedure, he adds, "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh."*

Now while it is quite true that "no fountain sendeth forth at the same place sweet water and bitter," and equally true that the conduct of man should be as completely consistent, yet regenerated man is on the whole inconsistent, and performs both good actions and bad. But he cannot do both at the same time, and why? Because, in virtue of the human constitution, he is incapable of dual action, especially of such as have contrary tendencies. He cannot even concentrate his thoughts upon more than one subject at one time, and, consequently, when the animal spirit cherishes any particular desire, and exercises the function of reason to enable it to adopt the best method to promote it, and uses the corresponding members to realise the purpose aimed at, it employs the only reasoning and mandatory apparatus that the

*James iii. 9-12.

constitution supplies. Hence while the soul retains the empire of the constitution, and probably of three one-fourth parts of its affections and desires, if the animal spirit shall have acquired the control of the remaining parts, and perverted them to its own purposes, as long as it indulges itself through these affections and desires, and exercises the members of the body to satisfy them, so long does it effectually prevent the soul from inciting an opposite desire, or of exercising the members that are adapted to satisfy it.

Fortunately, however, all animal enjoyments are accompanied by an excitement or tension of the nervous system which cannot last long, and the relaxation which afterwards results from it is proportionate to the extent of the tension. The members exercised get weary and exhausted. They can do no more, and demand repose. The desire that has been satisfied, or the deed that has been accomplished, now probably appears altogether unworthy of the trouble that it cost, and under this general constitutional depression an opportunity is afforded the soul to regain what the animal spirit had acquired, and to change the bias of the perverted affections. Penitence usually accompanies these depressions. Reason is allowed to represent things in their real character. The soul regains the control of the entire constitution, the perverted members are restored to their rightful sovereignty, and practical godliness is, under such conditions, a necessary result.

Subjected to certain external circumstances, however, particularly under those of successful premedi-

tated sin, some time may elapse before circumstances and spiritual agents concur to favour the soul's influence in restoring the perverted desires to their former allegiance, and thus enable the soul to exercise its legitimate sovereignty in the constitution. The history of good King David is eminently illustrative of this fact. He had conquered all the surrounding nations, and established his conquests; and naturally wishing to live in a more easy manner, than in early life, he deputed many duties to others which he formerly performed himself. Having enjoyed his accustomed afternoon's repose, he took his usual walk on the house top, and from thence beheld a beautiful woman bathing herself. Through the channel of the eye the fire of lust was kindled in his constitution, and instead of restraining it by having recourse to reason to regulate his conduct, or to prayer to strengthen his soul to resist the unholy desire, he yielded to the temptation, and that he might gratify his passion determined to obtain the object of his wishes. That she was the wife of another, and that other one of his best and bravest officers who were then fighting his battle, proved no barrier betwixt him and his unhallowed desire. Neither the wife's disgrace nor the husband's dishonour were any longer matters for his consideration; he had given rein to his lust, and it had now become too strong to be resisted. He sent to her, solicited her compliance, prevailed, and plunged himself and her into the contemptible crime of adultery.

History is silent on the subject of a repetition of the crime, but the stolen waters which the King had

drank were obviously too sweet to be immediately repented of, or disrelished, for he does not seem to have been brought to a sense of the impropriety of his conduct till it was found that Bathsheba had conceived by their unlawful intercourse, and he then dreaded that the matter should become a subject of public scandal. What had not before affected his conscience toward God, now threatened his honour before men; he feared the result of his misconduct, and possibly regretted the crime. But did this produce penitence? No; his animal spirit would not depart from the seductive delusion. He was King by Divine right, and was it possible for the King to do wrong? Instead, therefore, of repenting of the gross crime he had committed, his desire that it should be concealed converted it into a motive to perpetrate deeds of a still darker dye.

He sent for the injured husband of the dishonoured woman—not for the purpose of confessing and apologising for the injury he had done to him, but to desire him to return to his house and to his wife, that he might be thought the father of the child. The veteran soldier came as his sovereign had commanded, but considering himself master of his own private actions, and especially of his own family matters, declined to admit the royal interference. The King knew the character of the man he had to deal with, and dared not openly attempt to coerce him, but with the design of driving him to the indulgence of his own bed, he had recourse to the mean stratagem of arousing his animal passions by the influence of intoxicating drink. In this also he signally failed

But having gone so far, he felt it necessary to go still farther, and determined that rather than his purpose should be defeated, his faithful officer Uriah, whose rage he had dreaded, should be deprived of life. Ashamed, however, to appear concerned in a business so base and dishonourable, he could not dispatch him with his own hand, nor in any manner that was likely to be detected, but contrived that it should be done through the treachery of others. By the express command of the King, Uriah went back to the camp, was placed in the front of the battle, deserted by those who should have supported him, and finally slain.

This was a result that, at first, was never contemplated. Could David have foreseen its calamitous consequences, he doubtless would have stood aghast at the sad tragedy, and refrained from entering upon a course so culpable. But such is the subtleness of the animal spirit, and the power of its adherents to supplant the authority of the soul, that all who sojourn here below have need to live in habitual obedience to the Royal mandate, "Watch and pray, lest ye enter into temptation."

The exercise of the functions of the sentient system, and the gratification of the desires corresponding to them, are not however necessarily sinful. The former were exercised and the latter gratified by Adam before sin was introduced into Paradise, and when legitimately used and righteously gratified, they continue to serve the same appropriate and benevolent purposes. These natural affections, appetites, and emotions were not therefore introduced by the for-

bidden fruit, but the participation of the fruit upset the balance of the spiritual forces in the constitution, strengthened the power of the animal spirit, and thereby enabled it to overcome the supremacy of the soul, to seize the organs of the sentient system, to subject them to its servitude, and to pervert them to its selfish purposes. Hence all the sins that are common to mankind proceed from perversions of pure emotions and righteous affections, and their purity or impurity depends upon the principle which governs the constitution, and, of consequence, guides them. For "unto the pure, all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled."* Actions are pure or virtuous when directed by the soul; impure or vicious when instigated by the animal spirit; lawful when incited by the principle of love, and unlawful when governed by that of self-gratification. Stealing and robbing are but mean and unholy methods of obtaining power, influence, and subsequent gratification—the acquisition of which would have proved blessings if righteously obtained and morally used; and revengeful anger is but the perversion of righteous indignation. What says St. James on the subject of the desire of acquisition? "Ye have not, because ye ask not: ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."† And St. Paul, in speaking of anger, advises as follows: "Be ye angry and sin not; let not the sun go down upon your wrath."‡ It is thus obvious that neither the proper use of the organs of the sentient

* Titus i. 15. † James iv. 2, 3. ‡ Ephes. iv. 26.

system, nor the lawful gratification of the desires corresponding to them, are sinful, and that they only become sinful when they are perverted from their legitimate purposes, or when they are abused. It is the spirit or motive which prompts the action that makes the distinction.

In David's case, the emotion intended to foster and lead to connubial love, was seized upon by the animal spirit and perverted to lust,—lust led to adultery; adultery instigated deceit; deceit brought forth treachery; and treachery produced murder. Only one affection of the mind was at first secured by the animal spirit, and the sentient system was engaged to effect its purposes; but it is remarkable how soon, in the apparent relation of cause and effect, other emotions were perverted and enlisted into its service. David freely intended to become an adulterer, but the lying, the treachery, and the murder, of which he was subsequently guilty, were in some measure forced upon him. It is so with all criminals, and with every crime. If the latter is not at once repented of, other crimes will be had recourse to, in order to conceal it. For it is not consistent with the character of the animal spirit to be content with the conquest of one or two of the affections; it matters not what it has acquired, it constantly strives for more. Like the barren womb, its motto is, "Give, give," and like the grave, it never says, "It is enough." Care ought therefore to be taken to avoid cherishing any one evil thought, for no one knows the length to which it may lead him, nor where its destructive and pernicious consequences may terminate. Principle and true

policy alike imply that we should strive to exercise our several affections, functions, and abilities for the lawful purposes for which they were provided, for they were never meant to be useless, nor to rest unemployed; and thus prevent the animal spirit from possessing, controlling, or perverting any of them to its own vile purposes.

The next step in the King's career was to marry the wife of his murdered victim, and he probably did this for the triple purpose of pleasing himself, of solacing her mind, and of supplying her loss; but amidst the bustle and turmoil of these exciting events, he manifested no symptoms of contrition, no repentance. How much longer he might have continued in this condition of mind we know not, probably subsequent events would soon have brought him to a true sense of his sinful state; but fortunately the prophet Nathan took up his case, represented it to him by a striking and faithful similitude, and convinced and convicted him of his guilt. Of anguish, shame, and self-abasement he felt more than words could utter, and gave vent to the distress of his mind and to the contrition of his heart, by the short, but frank confession, "I have sinned against the Lord." He did not offer the least excuse, nor plead anything in extenuation of his offence; and, probably, in the first pangs of his grief, dared scarcely to hope that there could be forgiveness for such aggravated wickedness. "But godly sorrow worketh repentance to salvation not to be repented of," and such was the consequence of good King David's grief; his animal spirit was subdued, his soul had regained the complete sovereignty of the

constitution, and the sweet singer of Israel attained his former spiritual condition. These brief observations on a passage of David's history, and the preceding remarks and quotations pointing to similar issues, show, that as long as man is united to sinful flesh, so long is he subjected to the suggestions and instigations of, and conflicts with, the animal spirit, and these necessarily prevent him from completely conforming to the moral law. They even prevent him from obeying it in the letter, much less is he able to conform to its injunctions in the spirit. Yet he may continue to strive after perfection, and gradually progress towards that standard; "for though our outward man perish, the inward man (the soul) is renewed day by day."*

This is neither more nor less than our intended condition, and therefore it is as it should be. Absolute perfection belongs not to this state of existence, except, as shall be shown in the next chapter, through Christ Jesus. Nevertheless, as a state approaching to it may be attained, that state forms the proper mark to aim at, to strive for, to "press toward," and draw near to, if not to arrive at. Let us therefore "so run that we may obtain." Our Father knows our condition, and has provided for it. He knows the conflict we have to sustain in our constitution, and has calculated upon it; for the provision He has planned, provided, and procured to restore us to virtue and innocence, not only portrays a perfect knowledge of our state, but also of what was required to rectify it. The agents furnished form fit counterparts to meet and

* 2 Cor. iv. 16.

make good our defects and imperfections, and are perfectly adapted to supply the requirements of our fallen condition. "For what the law (that is, the law of the soul or inward man) could not do, in that it was weak through the flesh (or animal spirit), God sending his own Son in the likeness of sinful flesh, and for sin (or for a sin-offering), condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh (or animal spirit), but after the (divine) Spirit"* (or soul.)

But enough here: we have in this and the two preceding chapters an outline of the means provided and the methods prescribed by the Almighty for transforming the depraved disposition of man from its natural state of vice, to the regenerated state of virtue; and the two following chapters will be devoted to the consideration of the provision furnished to remove his guilt, and to restore him to a state of innocence.

* Rom. viii. 3, 4.

CHAPTER XVI.

MAN—THE PROPITIATION PROVIDED FOR SIN.

All mankind are sinful—God provides a propitiation for the sins of all—The necessary character of the Propitiation—His body exempt from the effects of the fall—His soul of the same kind as those of men, but infinitely superior in degree—His glorious preexistence—He is the Son and the image of God, and by Him God created all things—He, of His own choice, undertook the office of Redeemer—His advent was long expected—His propitiation as effectual in prospect as in retrospect—His childhood and youth—Like man in every respect, sin excepted—His dignity—As announced by the Baptist—His evidence of Himself—Inferences from those evidences—His life and ministry—His betrayal, condemnation, and death.

WERE it not for the law of the flesh, or animal spirit, which manifests itself in a greater or less degree in every human constitution, man would be solely governed by the principle of his soul, and through the influence of that motory power, his conduct would furnish continuous examples of the requirements of the moral law. But the animal spirit not only exists, but administers its law; and if it does not reign with a sway that is almost undisputed, it constantly disturbs the soul's sovereignty in the constitution, frequently interferes with its jurisdiction, seizes and alienates some of its provinces, and from time to time retains and governs them. Therefore, except through the atonement provided for sin, the state of absolute perfection has no place among the descen-

dants of Adam. Now, to what and to whom are they indebted for this adverse condition? To the forbidden fruit partaken of by their first parent, and by him transmitted to them by ordinary generation. This is consequently their natural condition—a condition to which they are involuntarily subjected through their connection with the common progenitor, and concerning which their consent was neither asked nor obtained. Therefore, as by the offence of one man, the condition of mankind had been rendered depraved and vicious, and in consequence guilty, justice demanded that some one should undo what Adam had done, and make amends for the guilt which he and his offspring had contracted, or should contract; as they could not otherwise be restored to their primeval state of innocence. This was a work which no mere man descended from Adam could perform; for, of his descendants, none is perfect, every one is deficient of righteousness, all are guilty and therefore "none of them can by any means redeem his brother, nor give to God a ransom for him."*

To effect this good work, it was therefore necessary that God should interpose in man's behalf, and He did interpose effectually, and that before interposition was needed. The adverse state of matters, in regard to man, was foreseen by God before the creation, and He then resolved that "as by one man's disobedience, many should be made sinners, so by the obedience of one many should be made righteous." † As they through the transgression of one should become depraved, and consequently guilty, He determined that, con-

* Psalm xlix. 7. † Rom. v. 19.

versely, they should be rendered innocent by the righteousness and death of one. So that, if Adam's descendants are not parties to their natural degradation, neither are they parties to the means provided for their restoration to righteousness. If the former was forced upon them, the latter is free for their acceptance; and every man's reason should convince him that the advantage afforded is greater than the loss sustained, that the earth with a title to the heavenly inheritance is preferable to paradise with a liability to fall. It was obviously necessary, however, that THE ONE who should counteract the effects of Adam's first transgression, and by His suffering and death atone for the guilt thus introduced into the world, should, in some measure at least, surpass in perfection the condition of our first parent in his original state. To meet this exigency, the Almighty perceived it to be necessary that the Being He was about to intoduce should be a free agent—made after His own image, in the form of Adam before the fall, with the moral system supreme in his constitution, and exempt from the common depravity of mankind and the guilt resulting from the fallen or depraved nature, for which He was destined to atone.

The production of such a Being rendered it necessary that a deviation should be made from the ordinary course of generation; for had He been generated in the usual way, he could not have been free from the depraved nature which is necessarily inherent in all who are descended of Adam, besides the nature or disposition consequent upon this descent would have rendered Him incompetent for the office of

Redeemer. In order, therefore, that the corruption of fallen nature should not be communicated to His body, it became necessary that He should be conceived and His body produced in some way different from that of ordinary men, and it was therefore arranged by the Divine Council, and foretold by the Prophet Isaiah, that "a virgin should conceive, and bear a son, and should call his name Immanuel." *

Accordingly, He who formed the body of man of the dust of the ground, at a fit and suitable time created by the agency of His Holy Spirit the physical germ of a human person; and that it should not be affected by, nor have any connection with, depraved flesh, farther than that of being nourished through a maternal channel, he placed it, for the purposes of growth and development, in the womb of a virgin—a pious female of the house and lineage of David, espoused, but not then joined in marriage, to Joseph, a descendant of the same family. Into this physical germ there was introduced a Being, who once constituted part of God's Eternal Essence, to inhabit and govern the material constitution. One of the highest order of the celestial spirits, Gabriel, was commissioned to inform the virgin of the counsels of God concerning her, and to declare the name and the office of that illustrious offspring, which through the energy of the Holy Ghost she was to produce by a miraculous conception.

Intelligence of this supernatural result was shortly afterwards communicated by a heavenly messenger to her betrothed husband, who had discovered her preg-

* Isaiah vii. 14.

nancy, and, not knowing the cause, suspected her integrity, and therefore wished to break off his engagement. But the angel explained her real situation, encouraged him to receive her as his wife, and directed him to call the child whom she should bear by the significant name of Jesus, denoting His office as the Saviour, and the deliverance from sin which He accomplishes for His people. In this manner Joseph became His reputed father, for, agreeably to the Divine mandate, "he took unto him Mary his wife." But the conception was immaculate, for "he knew her not till she had brought forth her first-born son." *

The soul of the Redeemer was thus of the same nature as the souls of men, yet it differed from theirs in degree of excellence: His was infinitely superior to theirs, "for it pleased the Father, that in him should all fulness dwell," † and while he "was made of the seed of David, according to the flesh," He was "declared to be the Son of God with power, according to the spirit of holiness." ‡ But besides these marked differences, He had a distinct pre-existence, which ordinary men have not. Mankind have no personal existence prior to their birth, for that is clearly their first state as personalities, but He was a glorious Being prior to His nativity. He existed as a personality, separate and distinct from the Father, previous to His being introduced into the fœtal germ; and it was of His own accord and free choice that He took our nature, and undertook the office of Redeemer of mankind. In His prayer to the Father, before His betrayal into the hands of the chief priests and Pharisees, He

* Matt. i. 24, 25. † Col. i. 19. ‡ Rom. i. 3, 4.

refers to His pre-existence in the following words: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." * In St. Paul's Epistle to the Colossians, the pre-existence of the Redeemer, and also the power that had been delegated to Him, is confirmed by what is there stated of Him. He is there represented as "the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." † This is farther corroborated by the following allusion to the same fact in his Epistle to the Hebrews: "God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." ‡

That he undertook the office of Redeemer of mankind of His own free choice is obvious, for He says, "I am the good shepherd, and I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." § And in illustrating to His disciples the natural aspirations of the Spirit, by which they should be actuated. He said, "Whosoever will be chief among you, let him be your servant: even as the Son

* John xvii. 5.
† Col. i. 15-17.
‡ Heb. i. 2.
§ John x. 14, 15, 17, 18.

of man came not to be ministered unto, but to minister, and to give his life a ransom for many." * And St. Paul, in addressing the Philippians on a similar subject, says, "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." †

In addition to His glorious pre-existence, and to the superior excellency of His own Divine spirit, or soul, which induced Him to take our nature upon Him, and to become "sin for us who (himself) knew no sin, that we might be made the righteousness of God in him," ‡ He possessed supernatural attributes, which we shall hereafter have occasion to refer to, which men have naturally no property resembling, and of which they are consequently incapable of forming a just conception.

For many years prior to His birth mankind were in daily expectation of the appearing of the expected Saviour, and to some extent they had been so for four thousand years; for immediately after the fall the grand purpose of His incarnation was revealed to Adam. The Almighty then intimated to him that "the seed of the woman should bruise the head of the serpent," and probably at the same time explained the whole scheme of salvation; for sacrificial rites were then instituted and used as emblems of the true pro-

* Matt. xx. 27, 28. † Philipp. ii. 5-8. ‡ 2 Cor. v. 21.

pitiatory atonement—"the Lamb slain from the foundation of the world," * to expiate the transgressions of penitent sinners. From this, from the subsequent Jewish rites, and from the predictions of the inspired writers, it behoved mankind to look forward to the Saviour's advent with the same joy and satisfaction that we look backward to it as an accomplished fact. And many of them did look forward to it, with fervent expectation and delight; for He is termed by Haggai, the prophet, "the desire of all nations," † and others like faithful Abraham "rejoiced to see his day, and saw it (by faith), and were glad." ‡ The "one sacrifice" of Himself which He offered "for the sins of the whole world," § and by which "He hath perfected for ever them that are sanctified," ‖ was thus as effectual to salvation in prospect as it is in retrospect; and mankind had accordingly been taught to trust to, and had as much reason to rejoice in, His atonement prior to His advent, as they have had since that period, or shall have to the end of time.

The delay of His coming made the necessity of the redemption He came to purchase more apparent; for the degeneracy, ignorance, and wickedness of the world seemed to augment as years rolled on and its population increased, and practically showed what we have elicited by logical deduction—that unless man become a partaker of the Divine nature, through the special supply of the Spirit of God, he must continue depraved, and gradually degenerate in character; and

* Rev. xiii. 8. † Haggai ii. 7. ‡ John viii. 56.
§ 1 John ii. 2. ‖ Heb. x. 14.

as depraved nature is necessarily guilty, apart from the "propitiation for the remission of sins that are past," without this provision all must have continued guilty, and have inevitably perished.

Despite the poverty of His accredited parentage, and the mean and lowly place of His birth, when beheld from a worldling's point of view, there were those who could estimate things by their intrinsic value, and appreciate the inherent dignity and worth of His character and mission, divested of these accidental accompaniments. Wise men came from the distant East to do Him homage, and His advent was heralded by a host of angels, who joyfully sang and praised God on the commencement of an era so auspicious, and which so pre-eminently bespoke "the glory of God in the highest, and on earth peace, and good will toward men." Little is related of His childhood, but as He advanced in age and in stature, He discovered marks of extraordinary ability, being "strong in spirit, filled with wisdom," and endued with "the grace of God" in an eminent degree. When twelve years old, and, therefore, according to Jewish custom, was made subject to the law, He went up to Jerusalem with His parents to celebrate the Passover in the Temple; and upon that occasion He showed the most zealous attachment to the house and service of God. His parents and relations had proceeded on their journey homewards, while he yet remained at Jerusalem, and missing Him they returned to seek for Him. After a painful search, they found Him on the third day amongst the public teachers of religion, listening to their instructions, requesting answers to His in-

quiries, and by His profound understanding exciting the astonishment of all who were present. When His mother expressed her wonder at His conduct for having caused them so much anxiety, He replied with a zeal beyond His years, "Wist ye not that I must be about my Father's business?" clearly indicating that He knew His mission, and the purpose for which He had come into the world. Yet He did not renounce His obedience to Joseph and Mary, but with filial regard and submission to their authority, went down to dwell with them at Nazareth, a town so mean and despised that the question was asked in a proverbial manner, "Can any good thing come out of Nazareth?"

Nothing is told of that very large proportion of His life which elapsed between His twelfth and His thirtieth year, except that he passed for the son of a carpenter, and probably wrought at the same trade, for He Himself was called "the carpenter,"* and that "he increased in wisdom and stature, and in favour with God and man."†

The leisure of this long period would not be lost to a person of His disposition and habits; it afforded Him time to qualify Himself for the extraordinary work He had to perform, and to make preparation for His public ministry and subsequent fate. In order to atone for and counteract the accumulated guilt resulting from Adam's first transgression, it was obviously necessary that He should have to submit to a certain amount of humiliation, indignity, and punishment; and as the God of Justice, whose holy laws had been violated, was best qualified to judge of what would

* Mark vi. 3. † Luke ii. 52.

constitute an equitable compensation for the transgressions committed, the remedy which He provided is necessarily suitable and adequate to meet it.

The "Word" who was in the beginning "with God, and was God, was made flesh," "was made in the likeness of man," took our nature upon Him, and partook of all our failings and infirmities, sin only excepted. He was subjected to the same sensations, pains, pleasures, enjoyments, fatigues, refreshments, wants, wishes, and temptations that are common to our species; for He "was in all points tempted like as we are, yet without sin."* He was, therefore, as truly man as if His nature had been of no higher order than that of ordinary men. The difference between them was a difference of degree, not of kind; for though His soul far exceeded theirs in degree of excellence, power, and intensity, it was nevertheless of the same kind as theirs. His humiliation is represented by St. Paul as necessary to the prosecution of His mission, and that for the following reasons—"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."†

The same animal nature which sinned is made the propitiation for the transgression—"for his own self bare our sins in his own body on the tree"‡—the sin and curse resulting from the conduct of the first

* Heb. iv. 15. † Heb. ii. 16-18. ‡ 1 Peter ii. 24.

Adam are atoned for and removed by the righteousness and death of the second Adam, and hence "God is just, and the justifier of him which believeth in Jesus."*

Before the Saviour commenced His public ministry and contemporaneous course of extraordinary action, John the Baptist proclaimed His superhuman character, dignity, and divine mission. He "bare witness of him, and cried saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me." "And this is the record of John," concerning himself as compared with the Saviour, "when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptisest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them saying, I baptise with water: but there standeth one among you, whom ye know not; he it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose."† "Then cometh Jesus from Galilee to Jordan unto John, to be

* Rom. iii. 26. † John i. 15, 19-27.

baptised of him. But John forbade him, saying, I have need to be baptised of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him."* The baptism performed, a very significant incident succeeded, concerning which John bare record saying, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptiseth with the Holy Ghost. And I saw, and bare record that this is the Son of God."† And, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand."‡ In corroboration of the facts thus related, the Saviour gives similar evidence. "The Son," says He, "can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father

* Matt. iii. 13-15. † John i. 32-34. ‡ John iii. 34-35.

which hath sent him." "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."*

From what is here stated by the Saviour and the Baptist, it is obvious:

1st. That the Father communicated to His Son Jesus Christ an unlimited supply of the Spirit; for it is not given to Him by measure, as it is to ordinary men.

2nd. That the Father hath given to the Son to have (spiritual) life in Himself, even as the Father hath life in Himself.

3rd. That the gift of the Holy Spirit is vested in the Son the same as it is in the Father; and that as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will.

4th. In short, while the Son can do nothing of Himself but what He seeth the Father do, yet the Father hath appointed that what things soever He doeth, these also can the Son do likewise. They may, however, perform different special acts, or occupy distinct offices—as, for example, the Father was the first great cause, and the Son became the Saviour of mankind, and to Him all judgment hath been committed; but as both are holy and omniscient, they are in respect to all things of one and the same mind, —all their actions are induced by the same Divine spirit of love, and the Father and the Son are obviously of the same spiritual essence, equal in power and in glory.

* John v. 19-23, 26, 27.

But it is "the man Christ Jesus" who is proposed as our pattern; for in the peculiar exertions of His Divine omniscience and power, He is not exhibited as an example to us. Hence the benefit which He conferred on mankind is not limited to the inestimable boon of suffering and dying in their behalf to ransom them from the justice of Divine wrath: He taught by His doctrine what they were bound to do, and showed by His example what they ought to be. The governing principle of His constitution (disinterested love) being uninterrupted by the law of His animal spirit, kindness was invariably shown forth in all His sayings, and goodness and wisdom were displayed in all His doings. His benevolent and generous disposition induced Him to look to the interests of His neighbours with the same care, as if they had been His own family; and as opportunity offered, and a good purpose was to be served, He exhibited powers of a supernatural order. He had but to speak the word, and the hungry were fed, the sick were healed, sight was restored to the blind, the deaf were made to hear, the dumb to speak, and the lame to walk. Nor were His miracles mere marks of power—they were always expressions of goodness; often He prevented the supplications of the distressed; unasked, conferred favours; and never did any apply to Him for aid or relief without receiving it, whether friend or foe.

In more public life we find Him reproving the great and the powerful, openly denouncing the vices of the reigning sects; and though the natural impulse of His mind induced such a course of action as could not but excite the admiration of the lower orders, so far

was He from attempting to render His popularity subservient to His personal interest, that He shunned the demonstrations of popular favour, and unsparingly exposed the unworthy motives that led many to pay court to Him. From the commencement of His ministry He asserted His divine commission, and spoke with undoubting confidence of the success of His cause. But the success of which He spoke was not in schemes of worldly greatness, but in the diffusion of truth and righteousness. He availed Himself of every suitable opportunity for correcting the erroneous impressions that were entertained respecting the character of the Messiah, and so far was He from entertaining views of personal aggrandisement in the character He assumed, that from the very first He intimated that the benefit He was to render to mankind could only be procured by laying down His life for them.

He knew that this was the chief purpose of His coming upon earth, that He was appointed to become "the propitiation for the sins of the whole world,"* and thereby "redeem them, that they might receive the adoption of sons."† But His ordinary course of life was not in any way influenced by this knowledge: He was a free agent, and invariably obeyed the unbiassed suggestions of His own mind. His reason and disposition concurred to the minutest matter, which rendered His whole conduct on earth a continued course of consistency. "He went about doing good."‡ "He did no sin, neither was guile found in his mouth. When he was reviled, he reviled not

* 1 John ii. 2. † Gal. iv. 5. ‡ Acts x. 38.

again; when he suffered, he threatened not; but committed himself to him who judgeth righteously."*

But notwithstanding His amiability, goodness, universal benevolence, and holy forbearance—qualities that should have merited the approval and sympathy of all—the chief priests of the Jews and the Pharisees, being annoyed by the exposures which He made of their hypocritical conduct and conscious of the unfavourable contrast that was manifested between His life and theirs, conspired against Him, and determined that He should be put to death. The result is well known. In the dead of night He was surprised in the midst of His secret devotions, hurried before the Sanhedrim, and after the mockery of a trial, in which even His judge declared His entire innocence, He was condemned to suffer the most degrading and painful of deaths. His death was not, however, contrary to His will or desire; for when one of those who were with Him when He was seized attempted to defend Him, "Put up again thy sword into his place," says He; "thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" † He thus voluntarily "gave himself a ransom for all;" ‡ and amidst the dreadful sufferings of an ignominious death, He manifested His divine nature and the ruling principle of His constitution (disinterested love), by fervently praying for His enemies, "Father, forgive them; for they know not what they do." §

His death, no less than His life, bore testimony to His infinite power and glory. Convulsed nature

* 1 Pet. ii. 22, 23. † Matt. xxvi. 52, 53. ‡ 1 Tim. ii. 6. § Luke xxiii. 34.

acknowledged His superiority by suspending some of her immutable laws. The sun withdrew his light from so sad a spectacle, and shone not upon His sufferings; the universe was draped in gloom, the earth quaked, rocks were removed and torn asunder, the veil of the Temple was rent in twain, and the bodies of many of the saints arose from their graves and appeared unto mankind.

But though His enemies triumphed over His body, they made no conquest of His soul; while they caused that which was of the earth, and represented Him who introduced sin into the world, to suffer and to die, they had no power to injure that which was of heaven; and even the power which they thus malevolently exercised was made the portal and passage to His greater glory. For three days had scarcely elapsed ere the soul returned to its former tenement. The dead body was re-animated, and the Saviour burst the bonds of the grave, again appeared among men, and proved what He had previously predicted, that "He had power to lay down his life, and had power to take it again,"* and that "He should rise again from the grave on the third day."† Forty days more He sojourned among men, exhibiting His victory over death, authenticating His mission, manifesting the immortality of the soul, "and speaking of things pertaining to the kingdom of God." Then, while in close conversation with His disciples, He led them towards Bethany, and having blessed them, He was carried up into heaven, and a cloud received Him from their sight.

*John x. 18. †John ii. 19.

CHAPTER XVII.

MAN—UNDER THE MEANS OF GRACE, OR SCHEME OF SALVATION.

Christ died for all, but His ransom is only available to the regenerated—Justification simultaneous with regeneration—True repentance, regeneration, justification, and adoption are almost, if not altogether, simultaneous—The benefits which flow from the scheme of salvation are, to some extent, experienced in this life—Faith—What justification depends on—Limited only by regeneration—Faith and good or virtuous action are necessary concomitants—The influence of the animal spirit is not annihilated till the close of life—Apostolic testimony to the spiritual conflict—The regenerated soul is very rarely subdued—Reasons why—It nevertheless does occur—And then the condition cannot be revoked—The sin against the Holy Ghost—Is a circumstance of very rare occurrence.

But notwithstanding that "Christ hath redeemed us from the curse of the law, being made a curse for us;"* that He "gave himself for us, that he might redeem us from all iniquity,"† and thus "died for all,"‡ His death is not available to all. Though "by one offering he hath perfected for ever them that are sanctified,"§ His ransom does not extend to those who are unsanctified, or whose souls are not regenerated; for "except a man be born again he cannot see the kingdom of God."‖ Hence those who have not taken advantage of the means provided for their restoration to a virtuous condition, but have received the grace of God in vain,¶ can derive no benefit from His sacri-

* Gal. iii. 13. † Titus ii. 14. ‡ 2 Cor. v. 15.
§ Heb. x. 14. ‖ John iii. 3. ¶ 2 Cor. vi. 1.

fice, because they have not accepted the spirit of God, and are therefore unfit to enter His kingdom. But to those who are of a contrite heart and are restored to a virtuous condition, to those in whom the "spirit of love is shed abroad in their hearts by the Holy Ghost which is given unto them,"* the sacrifice of Christ is effectual to salvation,—His blood cleanses them from all sin, restores them to innocence, and renders them meet for the kingdom of heaven. Indeed, at the time when the special influence of the Spirit regenerates the soul, and thereby restores the subject of its operation to a virtuous condition, he is simultaneously rendered guiltless by the sacrifice of Christ, and adopted into the family of the children of God.

However slow, therefore, the progress from the state of nature to that of grace, no sooner is that all-important position attained than the other essentials to eternal happiness succeed. Whenever man is sanctified—that is, has attained the first degree of sanctification, which is simultaneous with, or immediately succeeds, true repentance—"the blood of Jesus Christ cleanseth him from all sin,"† he is justified by the death of Christ, adopted as one of the sons of the Most High, and made a member of the body of Christ, though haply not one of the more important. But this last consideration is a matter which belongs to God, and should solely be left with Him. All who enter His kingdom shall be perfectly happy, and that should satisfy all. Does not desire for preferment savour of the spirit of selfishness? Christ did not encourage such aspirations. Indeed, He rather dis-

* Rom. v. 5. † 1 John i. 7.

owned them, and intimated to one who asked for such preferment,—that "to sit on his right hand and on his left" (or to fill the respective places in that glorious kingdom) "are not his to give, but shall be given to them, for whom they are prepared of his Father."*

When a soul is regenerated, he whom it represents is at the same time sanctified by the Spirit, justified by the death of Christ, and consecutively adopted as one of the children of God. Hence the declaration of Paul, that "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law: to redeem them that *were* under the law, that *we* might receive the adoption of sons."† That is, *we* who are sanctified, as distinguished from those for whom Christ died in vain: it is *we* who are the redeemed, and *we* only who receive the adoption of sons. "For as many as are led by the Spirit of God, they are the sons of God. And if children, then heirs; heirs of God, and joint heirs with Christ."‡

From this fact, and from the preceding conclusions, it is obvious that the states of genuine repentance, regeneration, or the first stage of sanctification, justification, and adoption, are almost, if not altogether, simultaneously attained; and whether the former or the latter is the case, the *order* of their dependence is as here represented. This is confirmed by the Apostles Paul and Peter. The former draws the attention of the Church at Corinth to the fact by first asking, "Know ye not that the unrighteous shall not inherit the kingdom of God?" and after answering the question by admitting the truth of the stern declaration,

* Matt. xx. 23. † Gal. iv. 4. ‡ Rom. viii. 14, 17.

he gives them good reason both for personal consolation and mutual congratulation by referring them to the following stages of Christian progress through which they had passed: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*" And in the preface to St. Peter's Epistle to the Christian "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," he lays before them a brief sketch of the same Christian course, as a representation of the progress attained by those to whom his epistle is specially addressed, and in doing so he at the same time submits to them a test by which to try whether they had attained the required standard: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."† Nothing could be plainer: he addresses those who are chosen in accordance with the foreknowledge of God, and who are rendered worthy, through the sanctifying influence of the Spirit, and the justifying sacrifice of Jesus Christ, of being thus elected or chosen.

Nor are the benefits which culminate with this sacrifice wholly deferred till after death. Those who are restored to innocence by the blood of Christ have, while on earth, a foretaste of the forgiveness of their sins,—an inward evidence that they have escaped the punishment due to their crimes. For, as "all are taught of God," through the Spirit's general influence, "to love one another,"‡ the regenerated are aware, that they felt desirous to act, and even acted in oppo-

* 1 Cor. vi. 9, 11. † 1 Peter i. 2. ‡ 1 Thess. iv. 9.

sition to this known duty, until they were "renewed in the spirit of their mind" by its special influence, when the change of having "put on the new man"* was made manifest to them, by experiencing a corresponding change in their nature or disposition. They, from that time, notwithstanding that their conduct comes far short of conformity to the principle and law of their soul, became conscious that God had forgiven their sins; for faith or belief in the mercy of God is one of the fruits of the special operation of the Spirit by which they were regenerated.† Moreover, as those who "are led by the Spirit of God are the sons of God;" they "have not received the spirit of bondage to fear; but they have received the spirit of adoption, whereby they cry, Abba, Father. The Spirit itself beareth witness with their spirit that they are the children of God,"‡ and being His children, they naturally look up to Him with the confidence of children to a parent, trusting that He will have compassion on their weaknesses, and forgive their transgressions. In addition to the confidence which naturally flows from their spiritual condition, those who have the blessing of the written Word are informed that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;"§ and "they" accordingly "have the witness in themselves,"‖ that His death is available to them, and thus "have faith in his blood, for the remission of sins that are past, through the forbearance of God."¶

* Ephes. iv. 23, 24. † Gal. v. 22. ‡ Rom. viii. 14-16.
§ John iii. 16. ‖ 1 John v. 10. ¶ Rom. iii. 25.

In short, "they know that they have passed from death unto life, because they love the brethren,"* "and being justified by faith, they have peace with God, through our Lord Jesus Christ."†

Justification does not therefore depend on obedience to the law, but upon the nature of the spirit of the mind—the prevailing principle of the constitution. Unto him in whose constitution the animal spirit is supreme ruler, there is no justification; for "if any man have not the Spirit of Christ, he is none of his;"‡ whereas, for him in whom the soul is sovereign, the contrary is happily the case. "For as many as are led by the Spirit of God, they are the sons of God; and if children, then heirs; heirs of God, and joint heirs with Christ."§ They have been sanctified by the Spirit, and the Blood of Christ cleanseth them from all sin. For although obedience to the law is a mean of weakening the bodily desires, and consequently of giving the soul a relative ascendency in the constitution, and thereby promotes repentance, it does not strengthen the soul. It neither renews the spirit of the mind, nor gives faith in Jesus Christ for the pardon of past sins; nor can it be acceptable to God unless it be induced by a corresponding spirit; "for so long as a man is in the flesh," or under the law of the animal spirit, "he cannot please God."‖ But as the regenerated state of mind is the matrix of acceptable conduct, the regenerated state must precede the approved act; and as justification accompanies regeneration, both necessarily take place prior to the

* 1 John iii. 14. † Rom. v. 1. ‡ Rom. viii. 9.
§ Rom. viii. 14, 17. ‖ Rom. viii. 8.

performance of duties that are acceptable to God; therefore justification is unconditional of virtuous action. Nevertheless, as the regenerated mind is the matrix of virtuous action, and as faith in Jesus Christ depends on this condition, faith and virtuous action, or good works, are necessary concomitants, proceeding from the same spiritual state; and hence the former is invariably experienced and the latter universally manifested in the Christian life.

That justification through the death of Christ is limited by only one stipulation, namely, that its subjects shall have been "born again," or regenerated, is explicitly stated by St. Paul. To the Ephesians he says: "For by grace (or the work of the Spirit) are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."* To the Galatians he remarks: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."† And reasoning with the Romans he remarks: "For all have sinned, and come short of the glory of God; but may be justified freely by his grace (or Spirit) through the redemption that is in Christ Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law."‡

Yet notwithstanding that good, or, properly speaking, virtuous works are not essential to salvation, there is an invariable and necessary connection between

* Ephes. ii. 8, 9. † Gal. ii. 16. ‡ Rom. iii. 23, 24, 28.

faith and these works, inasmuch as good works are the necessary result of the spiritual state of those, and of those only, who have faith. Then as genuine faith exists in the regenerated mind only, and as virtuous action flows only from the same source, they are necessary concomitants of the same spiritual condition. St. James expresses himself strongly on the very natural and necessary connection of faith and good works, and exposes the presumption of those who pretend to have faith in Christ, when they have not been brought to the regenerated or sanctified state, which renders His ransom compensatory for their sins, and which is also the spiritual condition from which both faith and good or virtuous action flow. "What doth it profit, my brethren," says he, "though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? For as the body without the spirit is dead, so faith without works is dead also."*

It must be kept in view, however, that while the act of regeneration subdues the animal spirit, and

* James ii. 14-20, 26.

the work of sanctification, justification, and adoption, manifests its subjugation, it is not so far subverted as to be disabled from encroaching on the prerogatives of the soul. For it is only as the work of sanctification progresses, that the animal spirit proportionally loses its power to influence the constitution, and this power is never entirely annihilated till the close of the earthly career. Every regenerated man can, from his personal experience, bear testimony to the frequent conflicts that are thus carried on between the principles of his constitution—between inordinate desire and conscious duty, between self-gratification and disinterested love, between the animal spirit and the soul; and how often he has had to bemoan, lament, and mourn over the temporary conquests which one after another have been gained by the former at the cost of the latter; and how many times he has found it necessary to have recourse, through faith and prayer, to Christ for the remission of his sins; to avail himself of the "one Sacrifice," which by being once offered up "hath perfected for ever them that are sanctified."

In illustration of this, the Apostle Paul gives his experience of his own case, as a specimen of the general condition and experience of others. "For we know," says he, "that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is

present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God (disinterested love) after the (soul or) inward man: but I see another law (self-gratification) in my members, warring against the law of my mind (disinterested love), and bringing me into captivity to the law of sin (self-gratification) which is in my members. O wretched man that I am! who shall deliver me from this body of death?"*—this "vile body" which has made me so guilty by inducing me to commit such an incalculable amount of sin, and which is ever instigating me to commit more. How, or by whom, shall I be delivered from its fatal consequences? Then looking to the propitiation provided by the Almighty for the restoration of guilty and penitent man to a state of innocence, he appropriates it to himself by faith, and answers his own question by exclaiming: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God (disinterested love); but with the flesh (or body) the law of sin"† (self-gratification).

In other parts of the same epistle, he proffers advice, and points to results which illustrate in a forcible manner the antagonism of the principles of the human constitution. "I beseech you therefore, brethren," says he, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is

* Rom. vii. 14-24. † Rom. vii. 25.

your reasonable service."* "And let not sin (the law of the animal spirit) reign in your mortal body, that ye should obey it in the lust thereof."† "For if ye live after the flesh (or law of self-gratification), ye shall die (spiritually): but if ye through the Spirit (which induces the law of disinterested love) do mortify the deeds of the body, ye shall live"‡ (spiritually). To the Galatians he remarks: "This I say then, Walk in the Spirit (or soul), and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."§ Then addressing the Corinthians, he speaks with more confidence of the power which his soul or moral system exercises over his body or animal spirit. "I therefore so run," says he, "not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."‖

In the course of the conflict between the principles of the constitution, which continues with greater or less intensity throughout the term of natural life, circumstances often happen which excite and invigorate the animal spirit to encroach upon the prerogative of the soul; and as these assaults are often made when least expected, and are conducted with much address and power, the latter is frequently forced for a time to relinquish part of its jurisdiction, but it is very rarely indeed that it is

* Rom. xii. 1. † Rom. vi. 12. ‡ Rom. viii., 13.
§ Gal. v. 16, 17. ‖ 1 Cor. ix. 26, 27.

completely supplanted. For though "there is not a just man upon the earth, that doeth good and sinneth not,"* the wisest of men adds, "The just man falleth seven times, and riseth up again;"† and David intimates "though a good man fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand."‡ He falls through the insiduous suggestions and crafty encroachments of the animal spirit, strengthened by the delusive representations of the devil; but although the soul is assailed, and its authority temporarily defied, it is seldom so far subverted as to yield to its antagonist its place and power.

Nor is it reasonable that the soul should surrender, when we consider the position it has attained, and the means by which it gained that position. The general operation of the Holy Spirit was sufficient of itself alone to quicken the dead soul—to awaken conscience—and to convince man of the depravity of his nature; and from this aspect of his condition, he, by weakening his animal desires, co-operated with the Holy Spirit in the production of genuine repentance, and hence received a special supply of the Spirit to strengthen and regenerate his soul, to secure the command of the constitution; or, to use Scripture language, "Seeing that he hath purified his soul in obeying the truth, through the Spirit, unto unfeigned love of the brethren,"§ we can form no conception of any concurrent circumstances that could induce the living soul to resign its authority in favour of the animal spirit, for it now possesses a degree of power that it had not acquired when progressing

* Eccles. vii. 20. † Prov. xxiv. 16. ‡ Ps. xxxvii. 24. § 1 Peter i. 22.

toward repentance; it has the additional advantage of the power of prayer, which it could not then command; and the temptations it has now to encounter are not greater than those which it has already overcome.

Still, though the life of the regenerated man is usually a progressive course toward perfection,—and though it is difficult to conceive of anything sufficiently seductive to induce him to restrain his reason, and allow his animal spirit to subdue and totally supplant the soul,—yet, we know, and are warranted to state, that such sometimes, though rarely, occurs. Analagous to this strange conduct is that of an unregenerated man who commits self-destruction. He is solely guided by the principle of self-gratification, but he withholds his reason, and is led on by a strange delusion to violate the law of self-conservation which the before-named principle includes, and performs with his own hand what he most probably would have resisted had it been attempted by another. The case of the complete "falling away" of the regenerated, though analagous, is even more inconsistent than this: he is so deluded as to crush the very spirit that prompts him to action, to supplant the principle of *love* by that of *self-gratification*. Yet, in both cases, the individual manifests his freedom of action, and acts in conformity with his own free choice; in each case, the voluntary infatuation is so great as to set aside the prevailing principle of the constitution; and, in either case, the result is alike irrevocable.

The love of life, or principle of self-conservation, is one of the most powerful motives to induce action that are manifested in the economy of nature; but

strong though it be in the human mind, the regenerated or sanctified man experiences a more powerful inducement to preserve the life or supremacy of his soul. Therefore, to supplant a soul that has attained the supremacy of the constitution, more determination of purpose is requisite than was necessary to subvert the body or animal spirit, when it was being subdued and supplanted by the soul. For both states having been experienced, namely, that which is by nature and that which has been obtained through grace, the respective pains and pleasures, actual and prospective, which accompany or flow from each are known; and man cannot be deceived unless he abstract from his recollection facts which he knows, restrains his reason, and deceives himself. And, as he formerly crucified the flesh with its affections and lusts, to gain for his soul the command of the constitution, he has now to crucify his soul, with its principle and desires, before he can subvert and supplant it by the animal spirit.

But when this dreadful purpose has been accomplished, when the living soul, sanctified by, and incorporated with, the Holy Spirit, has been subdued and supplanted, it cannot again be re-established, since there is no appointed power competent for its restoration. For when power has been thus given to the animal spirit to triumph over the soul, with both the general and the special operations of the Spirit for its ministers, how can the soul reconquer the body, whose desires now exceed their natural intensity, when it has no other aid but the Spirit's general influence? It is impossible: there are no circumstances which can effectually co-operate with the general operation of the

Spirit to reanimate and to recall to repentance a soul that is self-destroyed. It is as much a case of spiritual self-destruction, as that of the suicide is of corporeal self-destruction, when he takes away the life of his body.

Nevertheless, the desire of the Almighty is the same toward the spiritual self-destroyer as before: His love is unchanged; but the latter has, unhappily, placed himself beyond the scope of the scheme appointed for the restoration of sinners to virtue and innocence, and is no longer within the pale of salvation. He has sinned the sin unto death,* he has sinned against the Holy Ghost, † and has fatally and finally fixed his own doom. "For it is impossible," says the Apostle Paul, "for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected and is nigh unto cursing; whose end is to be burned."‡

St. Paul thus represents in the first place the condition of the sanctified, refers to the agencies by which they attained that condition, and then states the irrevocable results that arise from their determinately falling back again into their natural state, and gives the reasons for the sad result. But while none are

* 1 John v. 16. † Mark iii. 29. ‡ Heb. vi. 4-8.

exempt from the possibility of committing this dreadful crime, none are, of course, obliged to perpetrate it, and we are authorised to say that it is a circumstance of very rare occurrence. The Apostle John intimates that "whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."* Not that the regenerated are deprived of freedom of action: "For there is not a just man upon earth that doeth good, and sinneth not;"† nor are they impeccable; but the governing principle of their mind, disinterested love, being utterly adverse to self-gratification, the principle of sin, the soul naturally opposes the desires of the animal spirit; and even when the importunities of the latter are conceded to, which is too often the case, and sin succeeds; the former, with its beneficent aiders, never suffer the constitution to whom it belongs to rest tranquilly under the influence of the animal spirit, but elicits repentance, and imperatively urges an immediate return to its proper allegiance.

> "Hence joy abounds in Paradise
> Among the hosts of heaven,
> Soon as the sinner quits his sins,
> Repents, and is forgiven."

Such is the usual "daily round" of life's experience by those who are regenerated, except when they persist in doing violence to the superior law of their constitution, disinterested love, by acting, as we have just stated, in direct opposition to their conviction of what is their duty, by deliberately and determinately doing what they know to be wrong.

* 1 John iii. 9. † Eccles. vii. 20.

CHAPTER XVIII.

MAN—THE HOLY TRINITY, OR THE MEANS ESSENTIAL TO SALVATION.

The Holy Trinity misunderstood by the National Churches—The Father and the Son are two distinct persons—Scripture evidence of this—Some of their distinctive peculiarities—They are of one and the same spirit, LOVE—The spiritual relationship of regenerated persons to the Father and the Son—They are all of one and the same Spirit—They are one Spirit with Christ, for the Spirit of God dwells in them—The Father hath made the Son equal to Himself—This equality involves unity and identity of action—The Father and the Son are the essential sources of salvation, and they and the Holy Spirit are its essential means—The Holy Spirit has not personal existence apart from the Father and the Son, and those to whom it has been communicated.

THE foregoing chapters have explained in detail the means and sources whose co-operation is essential to effect the salvation of Fallen Man, namely, the Father, the Son, and the Holy Spirit; but there are other means subordinate to these, which, though not absolutely essential, are nevertheless instrumental to the promotion and perfecting of that purpose, and are, therefore, beneficial and highly important. These are prayer—which has already been adverted to—the Written Word, and the Sacraments of Baptism and the Lord's Supper, which are therein inculcated. But before making any comment on the three last-named institutions, we deem it desirable to refer again to the before-mentioned means and sources of means that are essential to salvation—namely, the Father, the

Son, and the Holy Ghost, because their nature, essence, and relationship to each other have been much misunderstood, and have been made the cause of frequent discord and jangling throughout Christendom. Associated thus in the salvation of mankind, they are usually denominated the Holy Trinity, and although misapprehended, and consequently misrepresented, by our National Churches, they nevertheless entertain a high, if not an intelligent, sense of the benefits which they severally confer, and speak of them with corresponding respect.

It will be obvious to every careful and candid reader of Scripture that the term Holy Ghost or Holy Spirit is commonly used as another term for the principle or person of God the Father, as for instance, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption;* and in the case of Ananias, who, when he is said to have "lied to the Holy Ghost," is told that he had "lied unto God."† But, unfortunately, the Spirit of God is in such cases generally viewed as a person distinct from that of Himself; and God is represented as a person distinct from that of His Spirit. Now as we cannot conceive of a man apart from his spirit, for the spirit of man is really man himself, neither can we conceive of God apart from His Spirit, for He is absolutely a Holy Spirit. Hence when He is active or passive, His Spirit is active or passive also, and consequently when His Spirit acts, suffers, or is "grieved," it is He who acts, suffers, or is grieved by or in His Spirit. But as a man of courage and energy can often inspire others with his spirit, and

* Ephes. iv. 30. † Acts v. 3, 4.

thus induce them to feel and to act as himself, without losing any of his own ardour, so it is, in an especial manner, with God: He can confer His Holy Spirit on men, and thus incite them to virtuous action, without depriving Himself of influence; but we cannot conceive of a Spirit acting under any other character than that of the Being of whom it is, or of him to whom it has been conferred; for we know nothing of unappropriated love—love unconnected with a personality. For these reasons, and for others that will subsequently be adduced, the term Holy Ghost or Holy Spirit is here restricted to signify the principle that exists in, and is essential to, the Father and to the Son, and which proceedeth as an emanation from both or from either of them, to those upon whom it is applied, or to those to whom they may be pleased to communicate it.

The Church of Scotland teaches, however, that "there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one true eternal God, the same in substance, equal in power and glory, although distinguished by their personal properties."*

The doctrine inculcated by the sister Church differs from this in nothing but in being more dogmatical, more demonstrative, and by denouncing all who differ from her opinion with the most dreadful of maledictions. She holds that "there is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons

* "Confession of Faith."

of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."* And respecting the Trinity she further adds: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal, and yet they are not three eternals; but one eternal. As also there are not three incomprehensibles, nor three uncreated; but one uncreated and one incomprehensible. So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty, and yet they are not three Almighties; but one Almighty."*

Now we would not unnecessarily encounter the condemnation of the Church, but fortunately her anathemas fall harmlessly on those who advocate the cause of truth and light, as opposed to that of error and darkness; and in the name of truth, we hesitate not to say that those propositions disagree, that they are inconsistent with each other, and consequently false. How can three "uncreates," "incomprehen-

* Book of Common Prayer.

sibles," "eternals," or "Almighties," as the case may be, make but one of either? There are here three Beings submitted to our consideration, neither of whom were created: three, neither of whom can be understood: three, each of whom existed before time began to be computed; and three, every one of whom exercises unlimited power. If so, how can we at the same time conclude that there is only one Being who is uncreated: only one who cannot be understood: only one who existed before time began to be computed: and only one who exercises unlimited power? We cannot so conclude; it is impracticable, and contrary to reason. For "it is impossible that the same proposition should be both true and false at the same time, in the same sense, and in the same respect."* Hence, in the cases referred to, it is impossible for one to be equal to three of the same kind, character, and description as itself; or that three of the same kind, character, and description should be no more than equal to one of the same kind, character, and description as each of themselves. Scripture gives no support to such illogical conclusions, and, viewed in the light of reason, the statement is too absurd to be credited by considerate men. The only text of Scripture that in any way countenances this strange dogma is that ascribed to the Apostle John, namely, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."† But it is well known that this is an interpolated sentence, which had no place in the original epistle. It was

*Dr. Watts. † 1 John v. 7.

first placed as a marginal note by some copyist or commentator, and subsequently inserted as part of the authorised Scriptures; but will most certainly be expunged from the new translation.

In contradistinction to these doctrines of the Church, we have all along spoken of the Father and the Son as two distinct persons, of the same essence and nature, and performing from the same motive distinct and special offices in behalf of mankind; and had we done otherwise, we should have opposed the declarations of Scripture, and done violence to common sense. For were the Father and the Son but one and the same Person, is it not evident that what is true of the one must also be true of the other—Father and Son being in this case but two different names for one and the same Being? If the Father is unbegotten and the Son begotten, and if they are both one and the same Person, does it not follow that the same Being is both begotten and unbegotten? If Christ (the anointed) be God the Father, who anointed Him? Did he anoint Himself? We need no reply. The question involves an absurdity, and notwithstanding the high authority by which the opinion is supported, it cannot long continue a part of the National Creed. But what saith the Scriptures on this subject? They say that "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."* There are here two distinct agents spoken of, namely, God and Jesus of Nazareth, and to say that there is only one Person

* Acts x. 38.

introduced is contrary to the representation intended to be conveyed by the Apostle Peter.

Besides, Jesus Christ invariably spoke of, and acted toward, His Father as a Being distinct and separate from Himself. When questioned by the Pharisees regarding the evidence He could adduce for certain statements He had made, He answered, "It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me."*. Then amidst the wants, the wishes, and the necessities of his terrestrial existence, He habitually availed Himself of the advantage of prayer. And did He pray to Himself? Certainly not, but to His Father, who heard Him always. (John xi. 42.) On the eve of His betrayal, "Jesus lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."† Then realising prospectively the painful death He was about to suffer, "He kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done."‡ On the cross He prayed for His enemies—"Father, forgive them; for they know not what they

* John viii. 17, 18. † John xvii. 1-5. ‡ Luke xxii. 41, 42.

do,"* and immediately before He expired He exclaimed, "Father, into thy hands, I commend my spirit: and having said thus, he gave up the ghost." †

After His resurrection He continued, as He had done before His death, to declare the distinctiveness of His own person from that of His Father. To Mary Magdalene, who stood weeping beside His sepulchre, He said, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God."‡ The Apostle Peter also incidentally bears testimony to the truth of the distinct personalities of the Father and the Son as follows: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."§

It moreover appears that the existence of the Father was anterior to that of the Son; that all the excellencies and powers which the Son possesses have been transmitted to or conferred upon Him by the Father, but that the Father still reserves some things that are peculiar to Himself.

*Luke xxiii. 34. †Luke xxiii. 46. ‡John xx. 17. §Acts ii. 22-24, 36.

That "the God and Father of our Lord Jesus Christ" was anterior to His "only begotten Son" Jesus, is evident from the natural relationship of father and son; for he who begets must have existed prior to him who is begotten; and besides this, the "Father," whom Paul designates the "God that made the world, and all things therein, and who giveth to all life and breath, and all things," being Himself the First Great Cause, must have been anterior to every other being and to Jesus Christ—"the first-born of every creature."* That all the excellencies and powers which the Son possesses were conferred upon Him by the Father is evinced by what follows. Our Saviour Himself says, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth."† He then adds: "I can of mine own self do nothing: As I hear, I judge; and my judgment is just because I seek not mine own will, but the will of the Father which hath sent me."‡ And that the Father reserves some things as peculiar or special to Himself, appears from facts that our Saviour intimated to His disciples, namely, that "his Father is greater than he;"§ that "to sit on his right hand and on his left (in the kingdom of heaven) is not his to give, but shall be given to them, for whom it is prepared of his Father."‖ And referring to His second coming He says, "But of that day and that hour knoweth no man; no, not the

* Col. i. 15. † John v. 19, 20. ‡ John v. 30.
§ John xiv. 28. ‖ Matt. xx. 23.

angels which are in heaven, neither the Son, but the Father."* It thus appears that the Father and the Son are not one and the same person, but two distinct persons of the same essence or spirit, and are, with the exception of minor personal properties, such as we have referred to, equal and the same in every respect.

With the next clause of this section of the National Creed we have much more sympathy, for, subject to an exception which we shall shortly take, we deem it perfectly true, notwithstanding that we consider its misapprehension to have been the cause of the errors we have just been exposing. The clause reads thus: "So the Father is God, the Son is God, and the Holy Ghost is God; and yet they are not three Gods, but one God."† In explanation of this apparent inconsistency, for it is merely apparent, it will be necessary to observe that this clause refers specially to the essence, nature, or spirit of God, whereas the properties upon which we have been commenting—"uncreated," "incomprehensible," "eternal," and "almighty"—are like some other properties of the Deity, such as knowledge, wisdom, and justice, simply conditions of being, modes of action, and manifestations of power belonging to, and exercised by, God's essence or spirit for promoting His Divine purposes, and executing His schemes of benevolence, but which may be possessed, or at least conceived of as being possessed, by those who are not gods. And if these properties are peculiar to three persons, it is obvious that they are not limited to one, and if they are peculiar and limited

* Mark xiii. 32. † Book of Common Prayer.

to one person, it is obvious they are not extended to three.

Hence the clause under consideration presents an aspect different from the former clauses; it does not refer to properties of Being, which may be common to Beings of different natures, and exercised for good or for evil purposes, but to BEING itself, or to that which constitutes Being—to God, and to that which constitutes or is essential to God. God, as has been already demonstrated, is strictly a Spirit of LOVE, and in this principle and in its immediate results—"truth," "light," spiritual life, and so forth—man can only recognise God. Therefore *infinite, disinterested love* is the essential characteristic of God. Indeed, it has been His desire throughout all ages that He should not be represented by any corporeal similitude, but specially distinguished by this primary principle; and as His Son "is the brightness of his glory, and the express image of his person,"* not corporeally but spiritually, His essence or spirit is also LOVE, and He is, consequently, governed by this principle. And as the Holy Ghost is the Spirit of God, or the Spirit of Christ, it is in like manner and necessarily a Spirit of LOVE.

It matters not, therefore, whether Love, that *is* "disinterested Love"—Love which "loves its neighbour as itself," and "does as it would be done by," *is* manifested by one or more persons, it is primarily of God, "for love is of God; and every one that loveth is born of God."† Again, "God is love, and he that dwelleth in love, dwelleth in God, and God in him."‡ Hence the principle of Love represents God, for God is

* Heb. i. 3. † 1 John iv. 7. ‡ 1 John iv. 16.

the principle of Love personified; therefore wherever disinterested love is, there the Spirit of God dwells. So the Father is Love, the Son is Love, the Holy Ghost is Love; and God's sanctified and ransomed children are also Love; yet there are not different kinds of Divine Love, but one pure and disinterested love, existing in God, emanating from God, and animating and constituting the grand motory power that propels all His children to love and to worship Him, and to promote the welfare of the human family; and where this love is, there is God.

When Jesus said, "I and my Father are one,"* He never meant to infer that He and His Father were one and the same person, but that they were of one and the same spirit—Love. And when the Jews took up stones to stone Him, and for a plea said, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God,"† His reply is very remarkable: He asked them, "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"‡ Here He not only asserts His spiritual relationship to God, but adduces their own law as acknowledged evidence that sanctified men even are not only spiritually sons of God, but having been made "partakers of the Divine nature," are in a certain sense, and by virtue of that nature, gods, being of that Divine *genus*.

* John x. 30. † John x. 33. ‡ John x. 34-36.

This oneness of spirit and the spiritual relationship which regenerated persons bear to Jesus Christ and to His Father, are prominently introduced in the conclusion of the prayer which Christ offered up in behalf of His Apostles on the eve of His crucifixion. He continues thus: "Neither pray I for these (the Apostles) alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."* The aim of this part of the prayer obviously is, that the Divine nature or Spirit should be communicated in a high degree to those for whom He prayed—that the "Love of God," that is, Love of the same nature as that of God, should be "shed abroad in their hearts" by the Holy Ghost which is given to them,"† and be productive of

* John xvii. 20-26. † Rom. v. 5.

the elevating results which He specified, and which naturally flow therefrom.

In order to "stir up the pure minds of the regenerated by way of remembrance," and to induce them to honour their dignified condition and godly relationship by keeping their animal spirit in due subjection to their divine nature, the Apostle Paul expostulates as follows: "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is *one spirit*. Flee fornication. Every sin that a man doeth is without the body: but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."* In another place he reasons thus: "For they that are after the flesh (or animal spirit) do mind the things of the flesh; but they that are after the Spirit (or quickened soul) the things of the Spirit. For to be carnally (or fleshly) minded is death; but to be spiritually (or divinely) minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh (or under the law of the animal spirit) cannot please God. But ye are not in the flesh, but

* 1 Cor. vi. 15-20.

in the Spirit (or soul), if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead, because of sin (being subdued), but the Spirit (or soul) is life because of righteousness (being established). But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."* Again he says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."†

It is obvious from the foregoing quotations (Rom. viii. 9, 10), and from others of similar import, such as, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father,"‡ that the Spirit of God and the Spirit of Christ are synonymous terms, representing the same Divine emanation when implanted in man; and it is necessary that it should be so, seeing that the spiritual essence of both Father and Son is one and the same principle—disinterested Love.

It also appears that the Father and the Son are alike sources of this spiritual life-restoring emanation,

* Rom. viii. 5-14. † 1 Cor. iii. 16, 17. ‡ Gal. iv. 6.

the Holy Ghost—for "God" not only "giveth not the Spirit by measure unto him,"* but "as the Father hath life in himself, so hath he given to the Son to have life in himself;"† and hence "the Son quickeneth whom he will." ‡ And notwithstanding that it hath pleased the Father to reserve some things as peculiar to Himself, and likewise that there should be some things peculiar to the Son, such as setting sinners an example of practical godliness, and giving His animal life a ransom for their sins, it also pleased Him to make the Son equal to Himself, and that He should do what things soever He Himself doeth. In proof of this our Saviour intimated to the Jews that "the Son can do nothing of himself, but what things soever the Father doeth, these also doeth the Son likewise."§ And before He gave His last order to His disciples, He prefaced His injunction by saying, "All power is given unto me in heaven and in earth."‖ Again, when the Jews charged Him with making Himself equal with God, He did not deny the charge; but in the most modest manner explained that His dignified position depended upon the Father's will and love, and instead of being a suitable subject to be judged of by them, that "the Father hath committed all judgment unto (him) the Son." And why? "That all men should honour the Son, even as they honour the Father." He then adds: "He that honoureth not the Son, honoureth not the Father which hath sent him."¶ And the Apostle Paul corroboratively states that Christ Jesus "being (spiritually) in the form

* John iii. 34. † John v. 26. ‡ John v. 21.
§ John v. 19. ‖ Matt. xxviii. 18. ¶ John v. 22, 23.

of God, thought it not robbery to be equal with God."*

The oneness of the essence or spirit of the Father and the Son having been demonstrated, and the equality and uniformity of their wisdom and power as clearly represented, it is only consistent with reason that their respective courses of action in accomplishing the same purpose, in respect of the same object, and under the same circumstances, should be identical, for as both persons are of the same nature or disposition, and are alike possessed of unlimited power and of infinite knowledge, and of consummate wisdom to direct them, they have no cause to differ in opinion as to the best way to effect a desired purpose, nor need they have recourse to uncertain experiments for direction; for they are always prepared and capable of doing the things that should be done by the best method, and of completing them in the most perfect manner.

In our Saviour's last command to His disciples, "Go ye and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost," He gives expression to our natural need of being both taught and baptised by the Spirit, and represents in the most graphic manner the means and sources that are necessary to reclaim fallen man from his natural state of inherent depravity, and to restore him to his original state of virtue and innocence. Indeed, the means and sources that are employed in the all important processes thus referred to are symbolically represented in baptism: the Father, who

* Philipp. ii. 6.

devised the plan of salvation; the Father and the Son, who mutually or individually send their Holy Ghost or Spirit to quicken, to renew, and to sanctify the soul; and the Son, who was sent by the Father, and voluntarily concurred in His mission, to die for all, and thus ransom and restore to innocence all who are sanctified. They are thus alike essential means to effect the salvation of man; but they are not all sources of salvation. The Father, as has been shown, is a source, for He devised the plan; the Son is also a source, for both He and the Father send the Holy Spirit to quicken and to sanctify the soul; and the Father gave up His Son, and the Son voluntarily gave Himself to become a ransom for all. But while the Holy Spirit is one of the means that are essential to salvation, it is not a source of salvation, for it proceeds not from itself, but from the Father and the Son.

The Father is thus a person distinct from the Son, and the Son is a person distinct from the Father; but neither the Father nor the Son is distinct and separate from the Holy Spirit. It is their Spirit, and also constitutes the Divine Spirit of Love which both or either communicates in order to restore depraved man to a virtuous condition. The question may therefore be asked—Is the Holy Spirit a personality? Has it or he (we inquire with much reverence) an existence separate from that of the Father or the Son? Has it a will or motive apart from that of theirs? Is it a principal or an agent? Does it act spontaneously of itself, or only as it is commissioned by those High and Holy Beings from whom it proceeds? We approach these

questions with much hesitation and diffidence—a diffidence which might be viewed by some as allied to superstition—but shall, nevertheless, give honest, if not correct, answers, and most earnestly and solicitously do we submit them to the consideration of those to whom these observations are specially addressed. Yet why hesitate? If what we have already stated be true, and we certainly believe it is, it necessarily follows that the Holy Spirit has no distinct existence apart from God and Christ, and those to whom they have communicated it; and thence it has no will nor motive distinct and separate from theirs, and is not therefore a person. Then, as its operations do not depend upon a personal will of its own, but on that of God and Christ, it is not a principal but an agent. Nor have we been able to discover the reason why our National Churches have assumed that it holds the position of a person. They have given none; they have merely assumed that such is the case, and have left it unexplained.

The Godhead is Love; for unquestionably the Father is Love, the Son is Love, and the Holy Ghost is Love; but while the two former are distinct persons, each having spiritual life in Himself, the Holy Spirit does not appear to be a person, but to exist only as the Holy Spirit of Love—of spiritual life, of truth, and of light, and to be retained or communicated according to laws which regulate the actions of the dignified Beings, whose it is, and from whom it proceeds.

CHAPTER XIX.

MAN—THE WRITTEN WORD INSTRUMENTAL TO SALVATION.

The National Churches make the written Word essential to salvation—It is only instrumental—The works of God as well as His Word reveal His nature and character—Though the Bible is not essential to salvation—It is nevertheless most valuable—Its proper function—Illustrated by the operation of natural laws—The importance of knowing the spiritual laws—Faith, an evidence of adoption, and of title to eternal happiness—Scripture is inspired—Scripture credentials—Doctrinal inspiration, probably primary principles—The doctrinal test.

We now come to the consideration of the means that are instrumental or profitable to salvation—as distinguished from those that are essential to its accomplishment. Of these the written Word and the Institutions of Baptism and the Lord's Supper are the more prominent and important, and we shall now proceed to consider the first. According to the Church of England, the written Word, or "Holy Scripture," "containeth all things necessary to salvation."* And according to the sister Church, "The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men."†

* Articles of Religion. † "Confession of Faith."

Thus far these definitions appear correct, because apparently true; but the National Churches make something to underlay and crop out of them which alters the entire aspect of the subject. They make the written Word not merely instrumental or profitable to salvation, but absolutely essential to it, for it is subsequently stated, "They who, having never heard the Gospel, and so know not Jesus Christ, and believe not in Him, cannot be saved, be they never so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess."*

Such is the national opinion of the written Word, and we should be sorry to say anything that would tend to detract from its honour; but care should be taken, lest by paying an undue and unmeaning homage to the Book, we do dishonour to its Author. What says the Book of itself? Does it say that it is essential to salvation? or that it is merely instrumental or profitable for that important purpose? Let it speak for itself, and it gives no uncertain answer. It intimates that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."† Conclusive verbal evidence is thus furnished that the written Word does not claim to be essential, but simply profitable or instrumental, to salvation; and we have practical proof of the same truth in the case of the heathen, who obtain salvation notwithstanding that they have not the advantage of the Scriptures.

* Larger Catechism, p. 260. † 2 Tim. iii. 16, 17.

"For" St. Paul intimates that "there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ." * "For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." † Instead, therefore, of those "who have never heard the gospel" by the outward ear being so situated that "they cannot be saved, be they never so diligent to frame their lives according to the light of nature," we have here direct proof that they are nevertheless in a salvable position, and that some of them, at least, are saved.

In support of this fact we may state another which is closely connected with it, namely, that the nature and character of God may be, is, and has been, known from His works, independent of the written Word. "The heavens," says the Psalmist, "declare the glory of God and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world;" ‡ and when the Apostle Paul intimates

* Rom. ii. 11, 12, 16. † Rom. ii. 13-15. ‡ Psa. xix. 1-4.

that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness," he does not leave the cause of God's wrath, nor the general accountability and deserved punishment of mankind, unexplained, but adds, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse." * Whence, then, the thoughtless audacity of those who thus restrict the goodness and mercy of God to those persons only who have the written Word? We know not. But can conceive of nothing more presumptuous than thus to convert Christianity into a system of capricious conventionalism, and to assume that God is its author and upholder.

Would it be consistent with the goodness and the wisdom of God to make the eternal happiness or misery of any class of His human family to depend upon the accidental circumstance of being born in a country where the Bible is freely circulated, or in another where it is unknown? or that the people of a country who have the Bible could confer upon or withhold from those of another country who have it not, eternal happiness, by simply sending, or by neglecting to send them missionaries and Bibles? The assumption of such doctrine appears absurd; it impugns the goodness and the wisdom of God, and contradicts the declaration we have recently quoted, that "there is no

* Rom. i. 18-20.

respect of persons with God," that "as many have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law: for not the hearers of the law are just before God, but the doers of the law shall be justified." *

We do not wish to underrate the worth of missionary effort, nor the spiritual profit arising from the diffusion of the Scriptures; but to attach to either essential instead of instrumental qualities is to grant it an importance which belongs only to God the Father, to the Spirit's general and special influences, and to the ransom which Christ paid for the redemption of mankind; and is nothing short of misrepresentation. Were the salvation of man made to depend upon the circulation of the Scriptures by his fellow-man, how pitiable his condition! What would be the fate of those —the greater part of the human race—to whom the Bible has been a sealed book? What would become of nearly all who lived before the invention of the printing press? Where in that case is the love of God, if one of the essential means of salvation had been so restricted? Where His impartiality, if it were so essential? and where, then, would be the proof that "He is not willing that any should perish, but that all should come to repentance"?† The answers which these questions necessarily elicit are so contrary to the character of the Holy and Wise Being to whom they refer, as to render it obviously plain that the assumption that man's salvation is thus left to devolve upon the discretion of his fellow-man, is utterly false. God has not permitted a matter so

* Rom. ii. 11-13. † 2 Peter iii. 9.

important to depend upon the discretion of men, on missionaries, nor on Bibles: they are powerful instruments, and may yet be rendered more powerful; but they are not essential to salvation: for a Paul may plant, an Apollos water, and missionaries teach, preach, and disseminate copies of the Scriptures, but God alone giveth the increase. He hath retained the means or sources that are essential to salvation in His own keeping, and administers them by laws that are strictly impartial.

The Bible seems to be to the work of salvation what a good treatise on the science of agriculture is to farming, with this momentous difference: the former is the far more important subject, and its Author is unerring in His rules and instructions; whereas the latter is comparatively of little moment (the bread that perisheth), and the calculations of its author are liable to mistakes, and his theories to results contrary to his expectations. The science of agriculture teaches the natural relations of the physical constituents of organised structures, and how they can be best brought together for the puposes of decomposition and of combination, so as to promote the processes of growth, reproduction, or improvement in the organisms which they nourish. But all that human sagacity and energy can do, only goes to promote processes that are already acting in Nature, and which have been in operation from time immemorial. Nor can any favourable result accrue from human effort, unless by co-operating with the pre-existing natural laws; for any want of conformity to them only tends to frustrate the desired effect. In like

manner God has revealed in the Bible His own character and His relations to man—what He is, what man was, and now is, the spiritual provision which He supplies to benefit man, and the way that man may best avail himself of that provision, in order to secure his own eternal welfare and promote the good of his fellow-man. But what he thus learns from the Bible is simply most valuable and unerring information on the most important of all subjects, the salvation of his immortal soul. It neither introduces new elements, nor creates new laws; but instructs him how to take advantage of the spiritual agencies that already exist; shows that the only course he can adopt to advance the purposes he has in view is to co-operate with the pre-existing spiritual arrangements which tend to effect this object, and thus to strive "to work out his own salvation"*—a labour which will not be in vain.

The science of agriculture relates to "the bread that perisheth," yet nourisheth the body; and the science of salvation teaches of the spiritual bread which nourishes the soul, produces sanctification, and in the end yields eternal salvation. But the introduction of agricultural science did not alter the nature of the inorganic elements, nor that of the organisms to which it refers. Before it was known as a science, the physical and organic laws of which it treats operated as they do at the present time: the air pulverised and enriched the soil that was laid open and exposed to its action; the rain and dew dropped fatness on grass and furrow; the sun-beams quickened

* Philipp. ii. 12.

and reanimated the torpid seed, and incited it to manifest an active existence. Meanwhile, our "ancient forefathers" dug, sowed, cultivated, and reaped in proportion as they co-operated with the existing natural laws. Agricultural science neither produces new elements nor new laws; it simply teaches how to identify the elements that exist, shows their respective relations, the laws that regulate their combinations, and how man may best encourage and facilitate those operations, so as to make them more advantageous to himself.

The Bible, which contains the science of salvation, stands in the same relation to our spiritual necessities that the science of agriculture does to our animal wants, and the subjects and laws of which they treat are alike immutable. Provision for man's spiritual wants was kindly provided before it was required, and the means appointed were effectual to the purposes for which they were intended, before the written Word which treats of them was penned; and they are now, thank God! operating and producing fruit where it has not yet reached. Our ignorance of God's laws, whether natural or spiritual, does not prevent their operation; they act and accomplish their objects independent of indifferent bystanders; yet we have in both cases the strongest evidence that when those laws are known and intelligently co-operated with, they become much more effectual in promoting the purposes for which they operate: the intended product is less frequently a failure, and the fruit brought forth is better and far more abundant.

Independent of the Bible, however, all are taught of

God, "for the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world,"* and our Saviour intimates, "It is written in the Prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me."† "All are taught of God" by the general influence of the Spirit; but every man does not hear and learn, and some hear and will not learn. Every one, however, "that hath heard and hath learned of the Father" is converted, and the blood of Jesus Christ cleanseth him from all sin. What! some one may say, does Christ's atonement extend to those who have never heard of His name? Most certainly, my friend: Jesus Christ "died for all,"‡ and "by one offering he hath perfected for ever them that are sanctified." § Hence it is the condition they have attained that is all important, and not the means by which it was attained. There is no conventionalism, no counterfeit characters, nor any respect of persons in heaven. The question considered is not what persons have been, but what they are, or have become. The genuine, the regenerated, the true of all classes are admitted, and none besides. Another may exclaim, Admitted into heaven? Saved without faith? No, my friend, not without having faith; but too much has been made of many good things, and this has been the case with faith. Faith is the shadow of a substance, and not the substance itself, and does not therefore constitute a title

*Titus ii. 11, 12. † John vi. 45. ‡ 2 Cor. v. 15.
§ Heb. x. 14.

to heaven. For some have false faith, and "say, Peace, peace, when there is no peace;" but genuine faith is an evidence of a regenerated or sanctified condition, and of the justification that accompanies that condition; "it is the confidence of things hoped for, the evidence of things not seen," * and a source of unspeakable consolation to the penitent Christian.

Faith does not constitute the title to the heavenly inheritance, but is an evidence of the possession of that title. To all who are regenerated, to all who are "led by the Spirit of God, and are therefore the sons of God," † God sends "forth the Spirit of his Son into their hearts, crying, Abba, Father;" ‡ and "the Spirit itself beareth witness with their spirit, that they are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." § Faith is a result of the Spirit thus communicated, and hence the regenerated look up to God with the confidence of children to their parent, assured that He will have mercy upon them, and forgive their transgressions. For notwithstanding that, while unaided by the written Word, they are unable to reconcile God's attribute of mercy with that of justice, they nevertheless trust to His clemency, as sons do to that of an earthly parent, confident that their welfare is His wish, and that He will find a way by which they can escape the punishment which their sins deserve. Faith is a feeling of the heart, an emotion of the mind, and not a result of the function of reason. It is a feeling which evinces a state of which the owner may be quite as-

* Heb. xi. 1. † Rom. viii. 14. ‡ Gal. iv. 6.
§ Rom. viii. 16, 17.

sured (having the witness or evidence in himself), but it is one concerning which he cannot so easily adduce evidence to convince others. His conduct may indeed be tendered, but that affords no sure token, as similar courses of action might arise from causes distinct from the regenerated disposition.

To believe or to have faith in the mercy of God is to believe or to have faith in Jesus Christ; for as God's mercy is only manifested in Christ, it is simply another name for the same thing. These expressions do not represent different and distinct ideas, but the same fact, and "a rose by any other name will smell as sweet." Genuine "faith is (the result of) the gift of God,"* and is only felt in the breast of the regenerated; it is one of the fruits of the Spirit by which they were born again. We are, however, ready to admit that to depend upon the mercy of God, apart from the person and sacrifice of Jesus Christ, is abstractly illogical; but, happily for the human family, salvation does not depend upon their conclusions being logical; otherwise, most of the world should have been hopelessly lost. Nevertheless, "being justified by faith (the fruit of the Spirit) they have peace with God, through (His mercy personified) our Lord Jesus Christ: by whom also they have access by faith into this grace wherein they stand, and rejoice in the hope of the glory of God. And hope maketh not ashamed; because the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them." †

The written Word is not therefore essential to salvation, it does not claim for itself any such high

* Ephes. ii. 8. † Rom. v. 1, 2, 5.

consideration; but it is powerfully instrumental, most profitable, and highly beneficial in promoting the spiritual interests of men, and thence their temporal welfare; for wherever the Scriptures are circulated, an improved civilisation and a higher degree of domestic prosperity invariably succeed.

We are informed that "all Scripture," otherwise the written Word, "is given by inspiration of God," * and that "prophecy," which constitutes part of the inspired volume, is what "holy men of God spake as they were moved by the Holy Ghost." † Hence whatsoever is dictated by God Himself, or by men who are inspired by Him, must be believed. Reason demands us to believe whatsoever Divine revelation dictates: for God is perfectly wise, and cannot be deceived; He is good and faithful, and will not deceive His creatures; therefore when reason has found out certain marks or credentials of Divine testimony to belong to any proposition, there remains then no need of farther inquiry, but only to find out the true sense and meaning of that which God has revealed, for though He cannot err, we may misinterpret what He has communicated.

Divine testimony or revelation requires therefore the following credentials: That the propositions or doctrines revealed be not inconsistent with human reason, for men can never be bound to believe real inconsistencies. Hence we are sure that the Popish doctrine of Transubstantiation is not a matter of Divine revelation, because it is contrary to our senses and reason in their proper exercises. The same may be said of the dogmas which we have endeavoured to

* 2 Tim. iii. 16. † 2 Peter i. 21.

correct, for God can dictate nothing but what is worthy of Himself and agreeable to His own nature and attributes, or properties. Now, His nature or Spirit, and many of His properties or perfections, are discoverable by the light of reason, as well as of revelation, and whatsoever is inconsistent with His Spirit or attributes cannot be a Divine revelation.

Inspiration, in the sense in which it is used in regard to the Authorship of the written Word, is generally admitted to be a communication made by God to man, through the instrumentality of the Holy Ghost. But a question naturally arises, Whether the truths thus revealed to the prophets (we refer not to their dreams or visions), and especially to the Apostles, consisted of the knowledge of certain facts being imparted to their minds? or of words being put into their mouths to represent those facts? or if it comprehended both? To say that the Holy Spirit imparted words only, would imply that the speaker or writer knew nothing of what he spoke or wrote till after his words were spoken or written; and to state that the knowledge of certain facts were not only communicated by the Spirit to the minds of the speakers and writers, but that it also put words into their mouths to give expression to those facts, is scarcely admissible, since no two inspired men speak or write in the same style, nor do they bring the same facts forward with equal prominence. The style of St. John and that of St. Paul are especially characteristic of themselves, differing widely from each other, and from that of each of the other sacred writers; and while the Evangelists describe in many cases the same actions and miracles of

their Master, relate the same speeches and parables, and give account of the self-same incidents, every one seems to indite after his own fashion, and to refer with much minuteness to what seems most important from his own point of view, while he passes other things with less marked attention, which one or other of the rest represent more particularly.

Does it not therefore seem more probable that inspiration is knowledge communicated intelligibly by God's Holy Spirit, and perfectly understood by the person inspired, and constituting a guarantee that the latter should honestly convey to others the information he had received, without adding thereunto or withholding therefrom? This appears to have been the case. Holy or sanctified men such as the Prophets and Apostles would, in virtue of the Spirit that governed them, act in this manner. They would for the good of mankind declare what they had thus learned, and limit themselves to the truth, whether derived through the channel of the external senses, or communicated to the mind by the Spirit of Inspiration. They would perform this duty in their own style, avoid ambiguity, and strive to make it perspicuous. And have they not done so, in a manner so majestic, natural, and withal so simple, that we rarely mistake what they intend to represent?

The Apostle Paul makes a distinction between the knowledge of facts communicated to him by inspiration, and what he had acquired through his senses and reason. In answering some questions of the Church at Corinth, regarding certain domestic matters on which they had asked for information and

advice, he recommends them to pursue a certain line of conduct, but having done so, adds, "I speak this by permission, and not of commandment." * Regarding another matter he says, "I command, yet not I, but the Lord;" † subsequently, and in reference to something else, he says, "But to the rest speak I, not the Lord;" ‡ and concerning another delicate question he states, "I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful." § It is after mature consideration that he thus faithfully gives his opinion, but wisely distinguishes the absolutely true, or inspired, from the honest deductions of reason, the truth of the conclusions of which, and their fitness to be used as a rule of conduct, necessarily depending upon the (perhaps doubtful) truth of the hypothesis upon which his reasoning was based. Again, when writing to the Corinthians of the liberality of the Churches of Macedonia, in that they had given the Apostles pecuniary means of ministering to the wants of the saints, he asks them to follow their example—"to abound in this grace also;" but continues, "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." ‖ Their ability to give, even had he known it, would not have constituted a sure datum to reason from, for being ignorant of the other demands they had to respond to, he could not establish a preferable claim, and therefore could not "speak by commandment" on the subject. He, however, informs them

* 1 Cor. vii. 6. † 1 Cor. vii. 10. ‡ 1 Cor. vii. 12.
§ 1 Cor. vii. 25. ‖ 2 Cor. viii. 8.

for their guidance that "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." *

It thus appears that the information imparted by inspiration regarding doctrine and duty, at least does not extend to, or enter into the details of, every supposable or actual case, but teaches primary propositions or first principles of truth and fact, and leaves the detail of matters subordinate to them, to be decided by human reason; and the correctness or the erroneousness of the conclusions deduced therefrom, to be discovered by their results. The chief subjects of inspired knowledge appear to be of the same character as the principles which Christ taught and illustrated while on earth—comprehending the science of salvation, its primary principles or doctrines, illustrations regarding God and man, man's natural depravity, his lost condition, the means by which he can be restored to his original state, and regain his lost image, and how he can best avail himself of the means thus provided to secure this all important result. These first principles or doctrines were assiduously inculcated by the Apostles to the early Churches; for though only a mere outline of what they taught, did, and accomplished, has been handed down to us in their acts and epistles, the continual reference to those doctrines show that the Churches were not unacquainted with the science which was so ably communicated to them. Had it been otherwise, Paul, or some of his brother Apostles, would, in one or other of their epistles, have arranged those doctrines in a systematic manner,

* 2 Cor. viii. 12.

more suitable for elementary teaching; but being addressed to those who, to some extent at least, were acquainted with the scheme of salvation, they had deemed it to be unnecessary, and merely referred to them incidentally, according to the particular requirements of those to whom they wrote.

Admitting the immutability of God, man's fallen condition, that God has provided means to restore man to a virtuous and innocent state; and that the written Word specially teaches of those subjects, and illustrates both by precept and example the principles and courses of action which they involve—then the causes and the processes producing these changes constitute a science, governed by regular rules of action, which produce definite results. Hence, as the Scripture writers invariably give expression to sentiments conformable to one another, and in speaking or writing on the subject of any one of those principles or doctrines, always agree in the same sense, in the same respect, regarding it,—the truth or the falsity of any system that now claims to represent this science may be tested by its agreement with, or its opposition to, the numerous and diversified statements of the inspired record.

CHAPTER XX.

MAN—BAPTISM INSTRUMENTAL TO THE PROMOTION OF SANCTIFICATION.

The antiquity of the institution—Adopted by John the Baptist—Converted into a Christian ordinance by Jesus Christ—The Church of England makes Baptism with water essential to salvation—The undecided attitude of the Church of Scotland regarding it—True repentance and regeneration necessary to the rite of Baptism—Those states are not realised by children, but are promised by their sponsors—A solemn farce—Christian baptism is to be administered to those only who understand its import—Children may be baptised with water—Baptism with water useful, but not essential to salvation—Resembles the ordinance of circumcision in this respect—Children are not accountable for their actions—What is necessary to make persons responsible—Children are not accountable for "original or birth-sin."

BAPTISM is a word which primarily signifies immersion, or washing; but its origin as a sign of spiritual purification is hidden in the obscurity of antiquity. It had, however, been early adopted for that purpose by many nations. The Indians plunge, and have from time immemorial plunged, into the so-called sacred waters of the Ganges; and the Jews used the rite of Baptism long before the Christian era. Viewed as an emblem of purification, it is natural and appropriate, though of itself indifferent. For under the stimulating and quickening influence of the general operation of the Holy Spirit, the awakened soul or conscience of every man accuses him of the crimes he has com-

mitted, of "having done to others what he would not have liked them to have done to himself." And this feeling, when intensified to remorse or repentance, would naturally induce some of the more considerate of the ancients to adopt ablution, or immersion in water, not only as a sign of the necessity of their being cleansed; but as they had resolved to lead a new life, as a symbol that they were actually cleansed from the pollution of sin, through their hope and trust in the mercy of God, or Supreme Being, which naturally accompanies genuine repentance. For there can be no doubt that this sign was at first intelligently adopted, but like kindred signs even in Christian Churches its use had shortly become abused. Avarice, ignorance, or ambition retained the sign as far as it suited its purpose, while the thing signified was overlooked; and although some of those nations still retain the shadow, it is to be feared that the substance has too generally disappeared.

The institution of Baptism was quite common among the Jews. When they received a stranger converted to their religion they baptised, after circumcising him; and if it was a woman, she was simply baptised—that is, dipped in water in the presence of three witnesses. This immersion was reputed to give the persons baptised a new birth, a new life; they were regenerated, and became, at once, Jewish and pure. Children born before this baptism had no share in the inheritance of their brethren born after them, of a regenerated father and mother. So that with the Jews to be baptised and to be born again were in this sense the same thing. It was the sign

and seal of the compact of naturalisation; and it is quite clear that the compact was made before it was either signed or sealed. All foreigners that came to settle in Palestine were baptised. The most devout among the Jews went and received baptism from the hands of the prophets most venerated by the people, and this was one reason why so many went to be baptised by the Baptist John.

Hence when he began to baptise in the Jordan he introduced nothing practically new; he simply followed an immemorial usage. In his preaching, however, he specially intimated that he was the predicted messenger of the promised Messiah; and, contrary to the formality that had been habitually practised, he taught in the most severe and absolute manner that the sign of Baptism was worse than useless should the state that it signified, namely, true repentance or regeneration, be wanting in the person baptised. For where true repentance exists, the Holy Spirit that produces the elevation of soul upon which repentance depends, induces, at the same time, good works, which bear testimony to the sincerity of the sorrow professed. John did not therefore preach the doctrine of Baptism with water for the remission of sins, but, in contradistinction to that, he preached "the baptism of repentance for the remission of sins,"* and symbolised by baptism with water, the fact that the spiritual baptism referred to—which is only of the Holy Ghost—had already taken place. It was not, therefore, as a means to produce repentance, and the remission of sins that succeeds it, that he

* Mark i. 4.

administered the rite of Baptism, but to signify that these changes had already been effected. And to prevent the sacred rite from being profaned by false pretenders of penitence and purity of life, he addressed those who approached him for the purpose of being baptised in the most stern language, and plainly intimated that the distinction conferred by it belonged only to the regenerated; and should any other demand it, their doing so not only manifested great impiety, but gross presumption.

An example of one of these addresses is thus given by St. Luke: "Then said he to the multitude that came forth to be baptised of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then?"* They were quite dumbfounded. They were at their wits' end. They had come forth to be regenerated, and to have their sins remitted, through baptism with water; but the Baptist had told them in the bluntest manner that these effects were not produced by him; that the Holy Ghost (by the aid of which alone repentance is to be attained) was not his to give, and that the sign of baptism, which he administered, was but a sign, and could serve no good

* Luke iii. 7-10.

purpose if the condition that it was intended to represent did not previously exist. Yet, sympathising with their suspense, he added, "I indeed baptise you with water"—an outward cleanser, representing an inward purifier—"but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall (regenerate or) baptise you with the Holy Ghost and with fire."* The Holy Ghost is His; He is ready to impart it to all who sincerely desire it, and it is not only an external, but an internal purifier; for as fire smelts ore, and separates the metal from its dross, so the Holy Ghost purifies the person to whom it is imparted. It is the province of Christ, the dignified Being to whom I allude, to purify the penitent by the baptism of regeneration, and "by one offering (of Himself) to perfect for ever them who are sanctified," whereas mine is the more humble office of symbolising by the washing with water these important and beneficial effects.

Jesus Christ expressed His approval of Baptism by asking for it, and honoured it by submitting to it. Even more, when the Baptist hesitated, deeming himself unworthy to administer the rite to one so infinitely perfect, He at once evinced it a good and suitable usage, by blandly replying, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness."† But notwithstanding its propriety, "Jesus himself baptised not, but his disciples"‡ did. Why did He not set an example to others by performing this rite? We have not far to search for an answer. To provide imitations, or to furnish ideal representations, forms no

* Luke iii. 16. † Matt. iii. 15. ‡ John iv. 2.

part of His work. His is to do the real, the substantial, and the effectual. It is His to confer the Spirit of holiness, and to become the ransom for sin; while that of others is to administer the signs, the shadows, and the semblances of those unseen causes and their effects.

Every sign being of itself indifferent, beyond giving a sensible representation of the thing signified, our Saviour marked His approval of the appropriateness of the sign of Baptism by consecrating it as a Christian institution. For in His last interview with His disciples His commands were, as usual, brief but comprehensive, and the baptismal rite formed a part of them. They were as follows: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."* He requested them in the first place to teach the people, and then to administer the rite of Baptism to those whose spiritual condition sanctioned it. The scope of Baptism was thus limited; it was only to be administered conditionally, and the essential condition was true repentance. Had it been otherwise the Baptist would not have demanded that his followers should "bring forth fruits meet for repentance" to prove the genuineness of the condition they had assumed.

Let us now consider whether the National Creed, on the subject of Baptism, conforms to that of the Baptist, which was approved of, and subsequently established, by Jesus Christ. It does not seem to do so, and what is more marked, the opinions of the two

* Matt. xxviii. 19, 20.

sections of the Church differ regarding it. According to that of England, Baptism is a sacrament "generally necessary to salvation," and "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof."* For "it is not only a sign of profession and a mark of difference whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration, or new birth, whereby as an instrument, they that receive Baptism rightly are grafted into the Church."† Farther, immediately after the rite of Baptism has been administered to a child, the officiating minister and those present kneel down and thank God as follows for the effect that has then been produced: "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church."‡ Then towards the close of the ceremony the Priest addresses those present as follows: "Seeing now, dearly beloved brethren, that this child is by baptism regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits."§

Though the Church of England states that baptism with water is "generally necessary to salvation," it is quite clear that God's laws are immutable, and when anything is not absolutely necessary, that that thing is not, in that case, essential to the purpose for which it is

* Church Catechism. † Articles of Religion, Art. 27.
‡ Private Baptism. § *Ibid.*

used, seeing that the purpose can be effected without it. But it is obvious that she does not intend that this inference should be drawn; for instead of its being "generally necessary," she represents it to be universally necessary, for as she makes regeneration to proceed from or to accompany baptism with water, and does not recognise regeneration apart from that rite, baptism with water is rendered, not only "generally necessary," but absolutely essential to salvation. For, after intimating that the visible sign of baptism is "a means whereby we receive the inward and spiritual grace, and a pledge to assure us thereof," she adds that the "inward and spiritual grace" resulting from baptism with water is a "death unto sin, and a new birth unto righteousness, for being by nature born in sin, and the children of wrath, we are hereby made the children of grace."* Now the state thus defined clearly represents spiritual regeneration by the Holy Ghost, which is absolutely essential to salvation; "for except a man be born again, he cannot see the kingdom of God."† Therefore if this state can be brought about in no other way than by baptism with water, baptism with water is essential to salvation. And that this is the doctrine which she teaches may be perceived from the quotations we have adduced, as well as from others that might be advanced. She states that the infant is (by baptism) "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven;"‡ and that no sooner is the rite of baptism by water administered than he who was naturally depraved, and "a child of wrath," is instan-

* Church Catechism. † John iii. 3. ‡ Church Catechism.

adopted a child of God,"
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* Confession of Faith.

But the farther they go, the gap between them gets the wider. According to English opinion, the performance of the baptismal rite instantaneously accomplishes regeneration, for, after its administration, thanks, as we have shown, are invariably offered to God for having produced that invaluable result; whereas the Scotch belief is, that the benefit derived from baptism is conditional and prospective, as the prayer at the close of their baptismal ceremony clearly confirms. They pray, "That the Lord would receive the infant now baptised, and solemnly entered into the household of faith, into His fatherly tuition and defence, and remember him with the favour that He showeth to His people; that, if he shall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory; and if he live and attain the years of discretion, that the Lord would so teach him by His word and Spirit, and make his baptism effectual to him, and so uphold him by His divine power and grace, that by faith he may prevail against the devil, the world, and the flesh, till in the end he obtain a full and final victory, and so be kept by the power of God through faith unto salvation, through Jesus Christ our Lord."* There is not here a single sentence expressive of belief that the child baptised has been regenerated by the Holy Ghost; on the contrary, regeneration is evidently viewed as an operation in prospect, when "his baptism shall be made effectual to him;" much less have the Scotch the presumption to declare, when they consign the dead body of a person, who has been baptised

* The Directory for Public Worship.

with water, to the grave, that in virtue of that baptism they do so "in the sure and certain hope of the resurrection to eternal life."*

It must therefore be admitted that the Northern definition of Baptism is the more scriptural and rational; but is it correct? We are obliged to say it is not; and why? Because it does not correspond with the baptism of John, which was subsequently established by Jesus Christ. They both taught, as we have already remarked, that true repentance (which cannot be effected independent of the influence of the Holy Ghost) is a condition essential to the proper use of the rite of baptism with water; and the Apostle Peter illustrated the same fact in the case of Cornelius and his company. "Can any man," says he, "forbid water, that these should not be baptised, which have received the Holy Ghost as well as we? and he commanded them to be baptised."† Thus, repentance and regeneration should, according to Scripture, precede the rite of baptism with water; for the latter is administered to signify that the former have been attained; but the National Creed reverses this natural order, and administers Baptism as the "means" or "instrument" by which repentance and regeneration are to be effected.

This anti-scriptural conclusion naturally calls forth two other considerations, namely, whether children, who do not understand the ceremony to which they are subjected in Baptism, are capable of experiencing repentance? and whether the special influence of the Holy Spirit is more at the beck of a modern minister

* Burial of the Dead. † Acts x. 47, 48.

or bishop than it was at the call of the Baptist, who, instead of interceding for it in behalf of followers whose character he questioned, referred them directly to Jesus Christ? Without hesitation we answer both questions negatively. Be it so, says the Church of England; but although repentance is indispensable to baptism, and though children are, from infantile incapacity, incapable of experiencing it, repentance and faith also are nevertheless promised by their sponsors in behalf of children about to be baptised, for "when infants by reason of their tender age cannot perform repentance and faith, they promise them both by their sureties."* Their sureties profess, promise, ask, and undertake for them. They not only promise repentance and faith, but undertake what the child shall do, and what he shall henceforth believe. May we not therefore ask those sureties, Is not each person bound to believe the information derived through the functions of sensation and of reason which God has given him for his guidance, and for which He holds him responsible? And farther, if from the declarations of sense, from the deductions of reason, or from the words of Scripture, as understood by your godson, he shall differ and diverge from what you have promised that he shall believe and do, what then? Like Peter and John, he can only reply: "Whether it be right in the sight of God to hearken unto you (my dear sponsors) more than unto God, judge ye;"† and in his turn inquire: Does not the presumption, that true repentance and genuine faith can be performed by proxy, appear a burlesque?

* Church Catechism. † Acts iv. 19.

And does not baptism through the sureties of godfathers and godmothers seem a solemn farce?

Still it may be argued that the baptism which we hold up for imitation respects adults only, and not children. We readily admit that Baptism should only be administered to persons who intelligently receive it as a representation of their spiritual condition, and that it is not therefore applicable to young children. They were not among the subjects of John's baptism, nor were they (as children) comprised in the last command of Jesus Christ to His disciples, for He ordered them to teach first, and having taught, to administer the rite of Baptism to all whose state warranted its administration. But it is not to be inferred from this that the baptism of children, though not of Divine origin, is a bad institution. Quite the contrary, for no commendable thing serving a good purpose can be bad. The administration of Baptism prior to John was not by Divine appointment, and although he was sent of God, he merely followed former usage; yet, as a suitable sign of a most important work, Jesus Christ not only sanctioned, but established it. It is so with the baptism of children. Nothing can be more consistent with the proper deportment of Christian parents than to make a public declaration of what they know to be their duty toward the child, to whom they have been the means of giving an earthly existence. Nor does there appear a more suitable manner of giving expression to their responsibility than by symbolising the everlasting prospects of the child, and the means by which those prospects are to be realised; and the only objection

which attends it is, that the sign adopted to represent it resembles, and has been confused with, an observance demanded by God from regenerated persons.

But baptism with water, even in its true sense and when suitably administered, is not essential to salvation, it merely represents the regenerated condition and the purification of its subject from fleshly pollution; and as this condition exists independent of the sign, should the absence of the sign fail to declare its presence to man, the condition nevertheless exists, and God recognises its existence. The sign was deemed expedient, otherwise it would not have been instituted; and is doubtlessly instrumental in promoting a higher degree of sanctification, but is certainly not essential to salvation. Like circumcision in the Jewish Church, which "verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision, therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?"* in like manner, baptism is only profitable when the person to whom it is administered is in the regenerated condition which it was instituted to represent; and to the regenerated who have not been baptised, their unbaptism shall be counted for baptism. The baptism of children as practised by the Established and Free Churches of Scotland, and by the Presbyterian Church of England, corresponds in several respects with the abrogated rite of circumcision in the Jewish Church, although we must not overlook the fact that our Presbyterian friends assume that a certain mysterious

* Rom. ii. 25, 26.

and undefined power is imparted to the soul by baptism with water, which promotes future holiness of life. Like circumcision, however, it constitutes the sign of admittance into the visible church, and signifies that the child baptised shall, through the prayers, the instruction, correction, admonition, and example of his parents, keep the letter of the law, and thereby crucify his flesh with its affections and lusts, until he shall ultimately, through the influence of the Holy Ghost upon his soul, be regenerated and enabled to "serve" God "in newness of spirit, and not in the oldness of the letter."*

Taking pre-existing prejudices into account, another consideration naturally arises out of the foregoing conclusions, namely, If baptism with water and its concomitants do not remove the inherent depravity of the child so baptised, if it shall die in infancy, must it necessarily be classed among the eternally lost? Certainly not. God is just, in spite of every impeachment to the contrary; for there are other ways of making a charge than by naming the crime that has been committed. If it is said of a certain person that he has knowingly appropriated goods that belong to another, is he not as much charged with stealing as if he were designated a thief? In like manner, if men set apart to preach the Gospel teach that God punishes little children for what was no fault of theirs, but the result of the actions of others, over which they had no control, we ask, in the most solemn manner, do they not charge God with injustice? They do; and seal their unrighteous decision by refusing to read the Burial Service over the dead bodies of

* Rom. vii. 6.

unbaptised babes. This matter is, however, entirely immaterial to the babes, for children are, and ever have been, unaccountable for their conduct until they have attained a certain age, and though the time when they reach this point varies in different races, and among different persons of the same race, and admitting that we cannot identify the time of its attainment, yet we are enabled to define the state or condition they have to attain before they become responsible for their conduct.

They must, in the first place, "have their senses exercised, by reason of use, to discern both good and evil;" * that is, things pleasant and painful; and in the second, they must be able to distinguish between right and wrong, otherwise what is righteous and what is wicked, before they become accountable. The knowledge of all objects, whether good or bad (as we noticed in a previous chapter), is acquired from their impressions upon the external senses, and from the retention and identification of the same, by the function of memory. And speaking generally, whatever is pleasant is classed as good, and whatever is unpleasant is classed as evil. Hence where memory is retentive, the knowledge of the qualities or properties of objects that are often observed are shortly learned, while the knowledge of things that are more rare, depends upon the trouble that is taken to obtain credible information regarding them.

Things are therefore good or evil according as the persons whom they impress are favourably or unfavourably affected by them, and this perceptive knowledge is enjoyed by the brutes in common with

* Heb. v. 14.

ourselves. But the moral properties of righteousness and of wickedness respect motive or intention more than modes of action (for the best man is liable to error or mistake, and a wicked man may do a good action); and the qualification to distinguish and to realise them, exhibits discrimination of a different character, which is terrestrially limited to mankind. The properties good and bad refer to effects experienced —those of righteousness and wickedness refer more especially to the motive or spirit which induces action, and which, when consistently exercised, may be identified by its results. The former properties are determined by the senses and reason, but the latter, after being submitted to the before-named functions, are realised and determined by *conscience*, or by its principle, "disinterested love." But we have already shown that the latter cannot be felt to be the rule of duty, till the dead or torpid soul has been quickened by the general influence of the Holy Spirit to acknowledge its law, "Do as ye would be done by," and thence to remonstrate in the voice of conscience against selfishness, which is then discovered to be sin.

It is therefore obvious, before this feeling of compunction and of remonstrance can be experienced, that the effects of certain actions have been observed to be bad, or to have produced the evil consequences they were intended to effect, otherwise they could not be identified nor deplored as wicked. Hence every young person has to acquire the knowledge of what is good and what is evil from experience, and of what is righteous and of what is wicked from the recognition of a new and a better law imparted to his constitution—which

his reason sanctions, if his mind does not approve—namely, the law of his soul, before he becomes accountable for his conduct. Prior to the resuscitation of this principle, he was not morally responsible, for he had experienced no moral law which he could possibly break: the law of his animal nature had alone been felt by him, and that he had not violated. In short, he had had no moral law, and "where no law is there is no transgression,"* and "sin is not imputed where there is no law."† These statements are not only the deductions of reason, but the plain declarations of Scripture; therefore if unbaptised children who die in infancy are degraded by man and said to be dammed, it is simply a false assumption, and contrary to the written Word of God.

But it yet may be added, although persons are not accountable for their conduct during their infantile incapacity, they are nevertheless held responsible for "original, or birth-sin." The Church of England says that "original sin standeth not in the following of Adam, but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation."‡ And according to the Church of Scotland, "Our first parents sinned in eating the forbidden fruit, and they being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted

* Rom. iv. 15. † Rom. v. 13. ‡ Book of Common Prayer.

nature conveyed to all their posterity, descending from them by ordinary generation. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law."*

Now the fearful consequences that are thus stated to be inseparably connected with the depraved nature transmitted by our first progenitors are in regard to adults mainly correct, but in respect to children are altogether groundless, unscriptural, and untrue. We have already shown that the results of this condition are not condemnatory of young children, and it would be strange indeed if the condition itself should constitute an exclusion from Divine love. If they are sinners from simply being in this condition, they are sinners from necessity, and to presume that God punishes for what cannot be prevented, impugns His Spirit of love and His attribute of justice. Besides, this is the appointed condition of all children, and to assume that God punishes in consequence of a condition, which, as far as the child is concerned, is of God's appointment, certainly conveys, with due respect to the Churches, a demon-like idea of the Deity.

While thus denying the existence of anything in the child that can be truly termed original sin, we readily admit his inherent natural depravity, which ultimately produces actual sin; yet we must not forget the important fact, that the depravity exists in the body and in its unnatural relation to the soul, and not in the soul itself. The soul when implanted in the

* "Confession of Faith."

child is as pure as that which was placed in the uncorrupted body of Adam, and though immured in depraved flesh, it remains guiltless till the body with which it is connected can discern good and evil, and till the soul itself shall be aroused from its state of insensibility by the general influence of the Holy Spirit, and is thereby quickened to identify right and wrong. Up to this period every person is guiltless, for before the soul is revived to consciousness, or active existence, it can neither be the slave nor the accomplice of the animal spirit in promoting sensual gratification, and is not therefore accountable for its conduct. Neither can the latter be blamed for acting in accordance with its own law, so long as it does nothing which opposes its reason.

Referring to this early state of guiltlessness, and to the dawn of the consciousness of right and wrong, through the operation of the Spirit, the Apostle Paul says, "Without the law sin is dead: for I was alive without the law once; but when the commandment came, sin revived, and I died. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me, by that which is good: that sin by the commandment might become exceeding sinful."* And in corroboration of the innocence of children, our Saviour set them before His disciples as patterns worthy of their emulation. "Except ye be converted," says He, "and become as little children, ye shall not enter into the kingdom of heaven."† And again He adds, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."‡

* Rom. vii. 8, 9, 13. † Matt. xviii. 3. ‡ Luke xviii. 16.

CHAPTER XXI.

MAN—THE LORD'S SUPPER INSTRUMENTAL TO THE PROMOTION OF SANCTIFICATION.

Its institution—Commemorative—Represented otherwise by the National Creed—The opinion of the Church of England—And that of the Church of Scotland—The intention of this Sacrament—What its participation implies—St. Paul's opinion on this subject—A commemorative rite, celebrated openly—Who are worthy to partake of it?—The regenerated only—Errors concerning ordinances have probably been perpetuated through selfishness—The pretensions of the Church of England—Her exclusiveness.

THE Sacrament of the Lord's Supper—the last-named Divine institution for the promotion of a higher degree of sanctification—was appointed by Jesus Christ on the evening of His betrayal. While partaking of the Feast of the Passover with His disciples, and having intimated that one of them should betray Him into the hands of the Jews, who would put Him to death, He instituted the sign of the Supper as a symbol to commemorate that solemn and momentous event. St. Matthew states, "As they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins."*

* Matt. xxvi. 26-29.

The Feast of the Passover they were then celebrating was instituted to commemorate the emancipation of the children of Israel from foreign bondage, which was effected under the following circumstances:— Before the Lord smote the first-born of the Egyptians with the deadly plague which formed the inducement to give their bondsmen freedom, He directed the Israelites to shield themselves by the blood of the paschal lamb sprinkled on the lintils and the two door posts of their houses, that the destroyer should thus distinguish them from their harsh task-masters, pass them over, and do them no harm. They did so, were saved, and set at liberty; and in consequence were commanded that "this day should be unto them for a memorial, and that they should keep it a feast to the Lord throughout their generations."* This memorial had accordingly been observed by our Lord and His disciples. The feast had for the last time been legally celebrated, for the real blood of sprinkling, poured out for the protection of God's people from the curse of the law, which the paschal lamb also typified, was now about to be shed; and this important event, which had hitherto been prospective, was now about to become an accomplished fact, and would thenceforth be retrospective. And as the ordinance of the Passover had hitherto been a sign of deliverance from temporal bondage, so now the Sacrament of the Supper was to be the recognised symbol of freedom from spiritual bondage and from sin's pollution; and the latter institution should thenceforth supersede the former.

* Exod. xii. 14.

The Lord's Supper, like the Feast of the Passover, is therefore a commemorative observance, and signifies that the partaker thereof has been regenerated, that his soul has been freed from the thraldom of his animal spirit, that he is in consequence a beneficiary under the ransom purchased by Christ's atonement, and that his soul is as regularly strengthened by the Holy Ghost, as his body is nourished by its proper meat and drink.

But the National Creed makes the Sacrament of the Supper much more than a commemorative ordinance. It represents this ordinance as a special mean of acquiring an immediate accession of holiness. The Church of England not only says that it is "generally necessary to salvation,"* but that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper,"† and that their souls are thereby strengthened and refreshed as their bodies are by the bread and wine; "for then," she says, "we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us."‡ And although the Church of Scotland does not look upon it as being in any way essential to salvation, she also considers it greatly productive of spiritual advancement to the worthy partaker. "Worthy receivers," she says, "outwardly partaking of the visible elements in this Sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of His death:

* Church Catechism. † *Ibid.* ‡ The Communion.

the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses."*

There is not, however, the slightest reason to suppose that the Sacrament of the Supper is essential to salvation. It was instituted to commemorate an all-important intervention of God in behalf of man—namely, the effect of the essential means of salvation—which frees him from the bondage of the flesh and the pollution of sin; and the beneficiaries were therefore with grateful hearts and willing minds to declare as demonstratively and widely as convenient, the great things that the Lord had done and was doing for their souls. The Lord's Supper, like Baptism, is therefore expressive and confirmatory of a condition already attained, and which may be improved or enhanced, and these ordinances doubtlessly tend to that enhancement; but the purpose for which they are intended is not to produce regeneration or the condition of salvation in those who participate in these rites, whatever their contemplation may tend to effect in non-partakers; for that condition is assumed to have been attained before Baptism is administered or the Sacrament of the Lord's Supper celebrated. Besides, the communion which a pious man has with God by prayer is not less intimate than that held when being baptised or while celebrating the Sacrament of the Supper, though certainly less demonstrative to the external world. Preparatory to prayer, the good man

* "Confession of Faith."

"enters his closet, shuts the door, and" then "prayeth to his Father who heareth in secret." And without genuine prayer, and the renewed condition that gives rise to it, Baptism or the Supper is alike worse than worthless, for they are unlawful and dishonouring to God.

By either Sacrament the participants publicly declare that they are regenerated persons, who have done with deliberately pandering to the world, and are at open warfare with the spirit of their flesh and with the devil; and who know that the eyes of God and man are observing their profession, comparing it with their practice, and are judging of them accordingly. They therefore walk circumspectly; through accession of the Spirit of grace, their spiritual condition gradually improves, and as actions speak louder than words, and example is more powerful than precept, "their light so shines before men that others, seeing their good works," follow their example, "and glorify their Father which is in heaven." Unfortunately, however, habitual formality has taken the keen edge off our perceptive faculties, and not only is the false professor treated with respect which he does not deserve, but in his behalf these holy ordinances are often disgraced, and despite is done to the best of all causes—that of sacred truth.

But the doctrine that the Sacrement of the Supper is essential to salvation is like that of Baptism—not only opposed to the nature of its institution, but contrary to Scripture. St. Paul did not even look upon it as specially productive of immediate spiritual advantage to its partakers, but as a purely com-

memorative institution, emblematical of the regenerated condition of its participants, of their justification by the atonement of Christ, and of their spiritual nourishment and growth in grace, or progress in sanctification. He expresses his sentiments on this subject to the Corinthian Church as follows: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this do ye in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."*

It is thus quite clear that in celebrating this Sacrament the worthy partakers perform a commanded duty, which accords with their divine or moral nature. They don't do it for vain glory, nor from selfish motives, but out of a grateful heart and for public good —in thankful "remembrance" of Christ's mission, and to "show the Lord's death till he come." And

* 1 Cor. xi. 23-29

while it is only natural and consistent for the beneficiaries of Christ's death to give expression to their gratitude in some such manner as that perscribed, it is also obvious that it was intended to attract the attention of those whom it concerned as deeply, but who had failed to realise its value. To whom, then, it may be asked, is the Lord's death more especially shown? Not to the worthy partakers, for they perceive it clearly, have already, through faith, realised the benefits which it represents, and confidently rely upon them; but to the men of the world, that they should observe those who put their trust in God, from thence inquire into the strength of Him who is thus trusted, and be induced to have recourse to the same as their city of refuge. For not a word is mentioned of any special benefit being derived by the communicant from partaking of the bread and wine, but a most solemn warning is administered, lest any one should partake of those symbols under false pretences. Indeed, to prevent the sacrilege of thus performing a lie before God and man by going to the table and thereby declaring that they are worthy of, and can appreciate, the sacrifice that is there represented, while they are yet "in the gall of bitterness, and in the bond of iniquity," all are admonished that whosoever practices this desecration, "eateth and drinketh damnation to himself," and "is guilty of the body and blood of the Lord."

When a denouncement so dreadful impends a command so solemn, a most important question arises out of the awful position in which man is placed. Who are worthy to obey the command, and can with

safety encounter these grave responsibilities? What qualification makes them eligible to obey it? Is it being baptised with water? Confirmed by the Bishop? Being able "to say the Creed, the Lord's Prayer, and the Ten Commandments, and to answer such other questions in the short catechism as are therein contained,"* which are the qualifications demanded by the Church of England? Or is it baptism with water, and the ability to answer correctly the tough questions that are put by a Presbyterian minister and Kirk Session, that constitutes the qualification required? It is neither. That which is required consists not of what a man can answer or repeat, of what he does or has done; but of what he is, whether he is in the flesh or in the Spirit; for if in the Spirit, the Spirit of God dwells in him, and consequently he is in a suitable condition to obey the mandate, "This do ye in remembrance of me." The qualification required is having been baptised or regenerated by the Holy Spirit—having been born again. This even appears to be admitted by the Church of England, but, unfortunately, she renders it void by making baptism with water, and with the Holy Spirit, simultaneous acts if not synonymous terms, and we have already shown that the baptism of young children, to whom her regeneration chiefly refers, is a mistake, and quite immaterial to the infant to whom it is administered.

It would be difficult to account for such a perversion of the plain meaning of Scripture language as has been adopted by the National Churches in regard to Baptism and the Lord's Supper, did we not know

* The Order of Confirmation.

something of the inherent selfishness of the human heart, and perceive the pre-eminence which these false constructions give to the clerical office. The Reformers did well to divest themselves of some of the mummery and pretended powers of the Popish clergy, but enough has been retained to enable their successors to assume a monopoly of the power which elicits God's Spirit and evokes the blessings of His sacred institutions, which they absolutely refuse to the best of the laity. The Church of England says, "It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard."* But from whence does the Church derive authority to make the office of minister so exclusive, or to assume that the essential qualification for that office is such as she has named. When John said to Jesus, "Master, we saw one casting out devils in thy name, and he followeth not us, and we forbad him because he followeth not us," † did Jesus approve of the exclusive spirit manifested by His disciples? Quite the contrary. He showed its inconsistency by answering, "Forbid him not, for he that is not against us is for us,"‡ whether he followeth us or not.

He thus referred to the fact that there are but two dominant spirits inherent in mankind—the principles

* 23rd Article of Religion. † Mark ix. 38. ‡ Luke ix. 50.

of which are self-gratification and disinterested love—the former of the earth, sensual; and the latter of heaven, holy and divine. Hence bad conduct can hardly proceed from a holy spirit or disposition, and should it do so, it is occasioned by ignorance or error of judgment, and is more a misfortune than a fault; for opinions frequently differ, and courses of action vary, but the best gift, *the Spirit of love*, changeth not. This Spirit is of God, for it is God's Spirit implanted in the regenerated soul; and if to this essential pre-requisite, the intellectual qualifications suitable to the discharge of the ministerial functions are united, then a sense of duty to do the work, and a willing mind to perform it, constitute the best of all calls to the ministry, seeing that it comprehends all that is absolutely essential to its proper performance. We do not desire, however, to underrate Church discipline nor anything else that man does, can, or may do, to promote or to protect religion; these are duties that devolve upon him; but we wish to guard against representing things as real which are only imaginary or capricious, as essential when at best they are merely profitable or instrumental.

But who are the men referred to by the Church "who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard"? Surely not the patrons and proprietors of advowsons, for they are not usually of the congregation, and they present their benefices to their friends, good, bad, and indifferent, or sell them to the highest bidder. What, in the latter case, constitutes the call "to the office of public preaching and minis-

tering the Sacraments?" Mammon—money. In mitigation of this evil it may be observed, "That no person shall be, or be received as, a lecturer, or permitted, suffered, or allowed to preach as a lecturer, or to preach or read any sermon or lecture, in any church, chapel, or other place of public worship, unless he be first approved and thereunto licensed by the Archbishop of the province or Bishop of the diocese, and shall in the presence of the same Archbishop or Bishop read the nine and thirty Articles of Religion, with declaration of his unfeigned assent to the same."* This may, as a matter of discipline, be well so far as it extends, but it is far from satisfactory, and by no means a safeguard against one of the worst evils of society—the appointment of an ungodly minister to the pulpit of the parish church. This is a responsibility which no single person should undertake, for it may be that the Bishop or Archbishop spoken of is the personal friend of the presentee, or even that his private character is unknown to him, and under what circumstances soever, it is difficult to discern the state of the heart. Would it not therefore be productive of greater good and of fewer evils to permit the people to choose their own ministers?

But why should the Church presume that it is unlawful for any one to preach the Gospel or to administer the Sacraments to penitent sinners, unless under her sanction and approval? For no better reason we presume than that assigned by the disciples to the Lord: "He followeth not us, and we forbad him, because he followeth not us." She thus over-

* Act for the Uniformity of Public Prayer.

looks or ignores the spiritual advice which Jesus gave to the multitude and to His disciples when He said, "Be not ye called rabbi: for one is your Master, even Christ; and all ye are brethren."* He taught the doctrine of the essential equality of man, and the identity of their natural rank, and relationship to God; but to this the Church, Demetrius-like, demurs, as being "detrimental to her craft," for she claims for her clergy an exclusive right to the exercise of certain religious functions, such as the administration of Baptism and the Lord's Supper, which she deems peculiar to their order. Nor is this evil, great though it be, confined to this fact, for when the clergy conduct themselves in accordance with this assumption, they by example as well as precept, promote conventionalism. But in extenuation of this it may be said that there are and ever have been distinctions among men; and the conduct here complained of is not unnatural. Quite true; distinctions exist and ever have existed among men, but man should be viewed as an everlasting being, and special inquiry made, whether the difference spoken of is, of an essential or of an accidental character, whether it is real or imaginary. If accidental, capricious, or visionary, why exaggerate and misrepresent the distinction; but if essential and real, its importance can hardly be overrated. And as to the naturalness of the claims and of the conduct referred to, we most readily admit that both are natural to, and in accordance with, the bodily or animal spirit of man, but quite unnatural and contrary to the divine nature of a regenerated soul.

* Matt. xxiii. 8.

CHAPTER XXII.

MAN—DEATH, RESURRECTION, JUDGMENT.

The relation of soul and body—Death—The elements of the dead body converted into plants, and thence into the bodies of animals and men—Shall the resurrection body be constituted from these elements?—The National Creed teaches that it shall—But this will not be the case—The new body will be evolved from the element of life, or animal spirit—It will be of the same kind, character, and condition as its seed—Judgment—Men shall be judged of by their conduct—Because it is the criterion of their condition—When under the government of the soul, the righteousness of the law is fulfilled by the death of Christ—The ultimate fate of those who are governed by the soul, or Divine Spirit—And of those who are governed by the spirit of the flesh, or animal spirit.

MAN, as has already been stated, is constituted of three parts—the body, the animal spirit, and the soul, or Divine Spirit. The body and animal spirit being derived from pre-existing earthly parents, resemble them in all that is essential to man, and hence the body is subject to disease, to death, and to decomposition. But the soul, being derived from the "Father of Spirits," is spiritual and immortal, and of the same Divine nature as Himself. The relation of the soul and the body is such that material things do not affect the soul except through the body, nor is the body affected by the operation of the Holy Spirit except through the medium of the soul. When the soul was originally subverted by the forbidden fruit, it was

through the influence of the fruit on the body that its baneful effects were experienced by the soul; and, on the other hand, when, by the regeneration of the soul, the disposition is changed, the alteration in the constitution is effected by the special operation of the Spirit on the soul. In like manner when the body gets disordered, and disease ensues, and death succeeds: it is the nutritive and the sentient systems only that are affected, but the shock is sufficiently powerful to sever the union of the three systems—the functions of the nutritive and the sentient systems cease to operate, the body dies, and the moral system, or soul, takes its flight to the world of spirits, to await its doom for the deeds done in the body.

Under ordinary circumstances much time does not elapse before the dead body gets disorganised, and the compounds of which it is constituted dissolved; for the vital stimuli which co-operate with the organism in maintaining and renovating the structure while life remains, complete the work of destruction begun by death, by reducing the dead body to its original mineral elements, and finally execute the sentence, "Dust thou art, and to dust shalt thou return." Nor do these elements remain in the position in which they are placed; many of them, being volatile, ascend into the atmosphere, while others that are more fixed, mix with the surrounding soil; and as both are in a suitable state for being absorbed by plants, the various members of the vegetable kingdom receive and convert them into their own organisms, and thus reorganise and prepare them for being transformed into the structures of the animal kingdom, or into those of

the human family, when either shall partake of the organisms which those elements have contributed to form. By this series of transmutations the elements which form the dead body are separated, united, reorganised, dissolved, and dispersed, as on the four winds of heaven, and thus the elements that constituted the bodies of a given number of men at the commencement of a century may, before its termination, become constituent elements of the bodies of persons belonging to every nation of the earth.

Notwithstanding this unquestionable fact, the National Creed teaches that "at the last day such persons as are found alive shall not die, but be changed; and that all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.* But it may be asked, Upon what is this opinion founded? Chiefly upon the following passage in the Book of Job: "And though after my skin worms destroy this body, yet in my flesh shall I see God."† But according to the confessedly able translation of the book of Job by "The American Bible Union," the words which our authorised translation puts into the Patriarch's mouth are mistranslated, and should be read as follows: "And though after my skin worms destroy this body, yet *without my flesh* shall I see God; whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." Now it is obvious that Job is correct, and the national opinion circumstantially incorrect, being opposed to that of

* "Confession of Faith." † Job xix. 26, 27.

Job, and incompatible with the well-known facts recently noticed. For since the living body is constantly undergoing change, is subject to waste, separation, and renewal; and since the elements of the dead body may afterwards become constituents of the bodies of other persons, and again be buried as part of their dead bodies, it is quite evident that the identical elementary atoms which constituted the body at death, cannot be converted into the body that shall be raised. For those atoms having formed part of various bodies, each of those bodies has an equal claim upon them, and were they requisite for the reconstruction of one, the others would necessarily be incomplete without them. We therefore conclude, and Scripture corroborates the conclusion, that the resurrection body will not be formed from the mineral elements that constituted the body at the time of its death.

What, then, will constitute the body that shall be raised again—that shall truly represent the body that accompanied the soul through life, and which, after its resurrection, will rejoin the soul? We have already disposed of, and assigned places for, two of the three parts which make up the personality of man; the body, which returns to the earth as it was, and the soul, or Divine Spirit, which returns to God who gave it; but we have said nothing of the element of organic life—the animal spirit. It appears, however, that this part, which we have not yet accounted for, the imponderable substance of animal life and spirit, is that which the Almighty shall resuscitate to form the germ which He shall develop into the

[illegible] and adapt it to its eternal condition and position [illegible]. "For," according to St. Paul, "some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power: it is sown a natural body; it is raised a spiritual body. As the earthy, such also the earthy: and as the heavenly, such also the heavenly."*

It is very remarkable that the substance of animal life and spirit which is thus to constitute the seed or germ of the new body is the only part of the old body which accompanies the soul during the entire course of its earthly pilgrimage, and is in consequence the only real representative of that body. Besides, it was through the instrumentality of this element that the

* Cor. xv. 35-44, 46.

corporeal body itself was evolved, its identity preserved during life, and the present perceived to be a continuation of the past. This is, therefore, the seed that shall be reanimated and raised from the sleep of death at the day of judgment. It is to this that the Almighty shall give a body, and to every such seed its own appropriate body. And as the element of each individual animal life and spirit is the seed of its representative new body, the bodies that are to be raised from these seeds are to be spiritual and of the same character as the seed from which they are evolved. They will consequently not only be quite different from the bodies that are now natural to us, but the bodies of the virtuous and the vicious, of the righteous and the wicked, will differ from each other in constitution as one kind of flesh differeth from another, as clean differeth from unclean food. Moreover, the bodies of the regenerated, though of the same kind, will vary in perfection, in proportion to the moral subjugation to which they submitted while on earth, and will surpass each other in excellence, as one star exceedeth another star in splendour. The body that will be raised from the seed will thus correspond with the character of its seed, and as the career of the seed while on earth displayed its true character and condition, so its conduct while in life, but especially its condition at death, will determine the kind and the class of the body that shall be raised from it. The superiority of the new body of the righteous will depend upon the degree of submission and obedience to which its seed was subjected by the soul, and the inferiority of the body of the

wicked will depend upon the degree of authority that its seed or animal spirit exercised over the soul; for "as the earthy, such also the earthy shall be; and as the heavenly, such also the heavenly shall be."*

Those who are alive at the last day shall not die, nor shall their bodies be subjected to the ordinary process of decomposition, but shall undergo a change equivalent to death, decomposition, and resurrection, and retain their identity like those who have passed through the portal of death. The regenerated, or righteous, will not only have their "vile bodies" exchanged for spiritual bodies, but they will be fashioned after their Redeemer's glorious body, which shall fit them for enjoying the celestial happiness prepared for them. "For when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."†

The resurrection of the bodies of men will be accompanied by the conflagration of the world and the end of time; for we are told that those solemn events are to be foreshadowed by nature assuming an awful and gloomy aspect. "There shall be signs in the sun and in the moon, and in the stars;" "the sun shall be turned into darkness and the moon into blood;" "upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."‡ That eternity shall be ushered in

* 1 Cor. xv. 48. † 1 Cor. xv. 54. ‡ Luke xxi. 25, 26.

by the terrible voice of the Archangel announcing the termination of time; and by the piercing sound of the last trumpet, summoning the dead from the sleep of death. "In a moment," says St. Paul, "in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."* The newly-risen bodies shall be joined by their respective souls, and all shall appear at the solemn tribunal of God to receive the sentence of their final doom. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."†

All shall stand before Him on the natural footing of equality, for the frivolous distinctions of conventionalism, introduced by selfishness and diffused by vanity and fashion as a blight upon friendship and social intercourse, yet so much prized and sought after while on earth, will be found to have been delusive and destructive. Men shall no longer regard, or be regarded, under the accidental, capricious, and invidious distinctions of high and low, the (foolishly) honoured, and the (unreasonably) despised, the noble and the plebian; but under indelible characteristics that are essentially their own, and inseparably connected with their constitution and condition; namely, loving or selfish beings; God-like or brute-like men; loyal or rebellious subjects of God; and under these characteristics, and according to the conduct resulting from them, they

* 1 Cor. xv. 52, 53. † 2 Cor. v. 10.

shall be judged. Have I been regenerated—restored to virtue by the Spirit of God, and to innocence by the ransom of Christ? Or am I still degraded, vicious by nature, and guilty by sin? will at that time form the all-absorbing thought of every mind; for in the two great classes of good and bad, of righteous and wicked, all minor distinctions will be everlastingly lost.

We are told that on the great judgment-day, "when all nations are gathered before Him," "he shall separate them one from another, as a shepherd divideth his sheep from the goats, and shall set the sheep on his right hand, but the goats on his left. Then shall he say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And he shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger,

and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

Actions, which also include motives and intentions (for God is "a discerner of the thoughts and intents of the heart"), are thus constituted the criteria by which men shall be judged, because they are the genuine fruits of the Spirit by which they are prompted or induced; for as a man can manifest his spirit by his works only, so, in like manner, the spirit that reigns in others is made manifest by their works. "Ye shall know men," says the Saviour, that is, the nature or spirit of men, "by their fruits: are grapes gathered of thorns, or figs of thistles?"† And the Apostle James in referring to those who boasted of their faith, but who were deficient of good works—the never-failing result of the spirit of love of which faith is the first fruit—sarcastically asks them to show him their faith without their works, and he, in return, would show them his faith by his works.‡ "Faith that is not accompanied by good works," he adds, "is dead,"§ because false and groundless. For when, by the Spirit's influence, a

* Matt. xxv. 32-46. † Matt. vii. 16. ‡ James ii. 18.
§ James ii. 20.

person is regenerated and his soul attains the government of his constitution, good works flow as necessarily from that condition, as forgiveness of past sins through the Saviour's blood accompanies it. These good works doubtlessly come far short of the law's demands; and "cursed is every one that continueth not in all things which are written in the book of the law to do them;" * but thank God, "what the law (of the spirit) could not do, in that it was weak through the (power of the spirit of the) flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." †

The principle that is paramount in the constitution at the period of death—whether that of disinterested love, which represents those in whom "the righteousness of the law is fulfilled" by Christ; or that of self-gratification, which represents them for whom Christ died in vain—determines the eternal condition of the dying person, whether he shall be an heritor of heaven or an occupant of hell; "for in the place where the tree falleth there it shall be." ‡ As men lie down in death, so must they arise to judgment.

Governed by the principle of love when they give up the ghost, the same Divine principle guides their conduct when they enter upon the spiritual and eternal state. The spirit that prompts them to act remains unchanged, but their "vile" earthly bodies are superseded by spiritual bodies, fashioned after their Saviour's glorious body, and the trials, the

* Gal. iii. 10. † Rom. viii. 3, 4. ‡ Eccl. xi. 3.

sorrows, and the disappointments of earth, are exchanged for the joy, the peace, and the happiness of heaven. For "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."*

But when the mind is governed by the animal principle, self-gratification, the consequences are consistently but sadly reversed. With a carnal mind at variance with the principle of love, and at "enmity against God," when they leave the realm of time, a carnal mind at enmity against God, and all who are guided by His Holy Spirit, is their personal and perpetual instigator in the world of spirits. And doomed to a never-dying destiny, racked by the knowledge of what they might have been, had they listened to the voice of reason, attended to the calls of conscience, and entertained the Spirit of grace when it supplicated for admittance; and burning with envious resentment at the happiness of their former fellow-creatures, now occupying elevated positions in heaven—whom they haply may have spurned while on earth—they carry a hell and its torments in their own bosoms; and as they incessantly struggled for an undue advantage in the mortal state, they now annoy, distress, and torture each other in the immortal condition. Vain were it to reckon on respite; vain to desire death to relieve them from their sufferings; hope is for ever shut out. Their fate is fixed, as their nature; and their misery endless, as eternity. Their final doom is sealed: "Their worm dieth not, and their fire is not quenched."

* 1 Cor. ii. 9.

SUMMARY.

In the introduction to these Considerations, the following questions were proposed, namely, What is God? What is man personally? What is he relatively to God? And what is he relatively to the other terrestrial beings?

In answering these questions, we found that God is not only "*a pure intelligence*," but is a Person or Being who directs that intelligence, as well as His other attributes, in order to prosecute the purposes of *His person, spirit*, or *disposition*, which is *Love*. That the terrestrial provision which He furnishes for man's welfare and enjoyment, and the arrangements He has made to procure his spiritual and eternal happiness, unite to show that He is a Being whose essential characteristic is *infinite disinterested love*.

We then deemed it necessary to inquire into the essential characteristics and the several relations of the Being's subordinate to man; and have ascertained that they are naturally divided into three grand divisions, namely, minerals, vegetables or plants, and animals.

That the minerals have no *individuality* apart from the atom or the entire mass; that they are governed by those universal laws, usually termed physical laws; and that their most marked and common characteristic is *indestructibility*.

That the vegetable kingdom is made up of *individual beings*, constituted of these ponderable yet indestructible mineral elements, but combined with and organised by the element of life into countless numbers of indi-

vidual structures; and that each of these structures operate in obedience to the laws of its nature, and thereby illustrate their common characteristic—the principle of *self-conservation.*

That the animal is, in its nutritive system, a type of the proper plant, constructed of the same indestructible mineral elements, and built up into organised structure by the same vital force; but upon this system there is grafted a sentient system, by which the animal enjoys pleasure and suffers pain, and with which he perceives, knows, reasons, and intelligently acts, and is therefore not only an *individual* but a *personality*—inasmuch as he knows of his own existence, and not only strives, like the plant, for *self-conservation,* but in virtue of his disposition and constitution, his whole intent and action is to do this as pleasantly as possible, and hence his common characteristic is *self-gratification.*

We then discerned that man, like the higher animals, is constituted of mineral elements; that he has a vital and a sentient system, which perform precisely the same functions as in the animal, although the sentient system of man greatly surpasses that of the animal in degree of perfection, and consequently in that of performance. And that God has implanted into these joint systems a soul, or moral system, which is an emanation of His own eternal essence, and of the same *Divine nature* as Himself, to complete and to govern the human constitution. That man is thus related to the animal by his body, and to God by his soul; *has two distinct natures in one person*—the *animal* and the *divine*—and that the opposite tendencies of these natures account for the irregularities and the inconsistencies of his character and conduct.

Subsequently, we referred to the fall—the cause by which the soul's sovereignty over the constitution was supplanted by that of the animal spirit—and to the deplorable consequences that resulted from this

change in the constitutional government. Then to the benevolent arrangement of God, by which the degraded and guilty condition of man might be remedied, by being restored to a state of virtue through the quickening and the strengthening operations of His Holy Spirit upon his soul, and by being brought to a condition of innocence and spiritual sonship by the appropriation of the atonement of Jesus Christ. And have thus indicated what God is—what man is personally—what he is relatively to God—and what he is relatively to the other terrestrial beings.

Latterly we adverted to the spiritual conflict between the antagonistic principles of the human constitution which arises from the fallen and degraded condition of man; then to the relations of the means and the sources of the means that are essential to salvation; to the means that are instrumental to salvation—to those that promote a higher degree of sanctification or elevation of soul in the constitution; to the death of the body; to the seed of the body that shall be; to the resurrection of the body—to its reunion with the soul; to the last judgment, and to the final destiny of man.

And have now only to add, that as in the mineral world there is no individuality except in the separate atom or in the entire mass (for all are governed by universal law), so in the happy spiritual world to which all look forward with fervent hope, where all will be guided by the universal law of love, there will be no personality except in the individual spiritual being, or in the united body of Holy Being. Love will animate every heart and govern every action; kind deeds and kindly motives will be more kindly reciprocated; for God is Love, and God will be all and in all.

APPENDIX.

ORGANIC LIFE

Is only exhibited in living organised structures, but is manifested in three different conditions of those structures,—in the *active* condition, by growth, renovation, and conservation; in the *incipient* state, by resisting the deteriorating effects of physical agents—This preserving influence may be indefinitely extended—Life is also manifested in the *torpid* condition by preserving the structures with which it is connected during the suspension of the vital actions—Under certain conditions this state may be indefinitely prolonged—What life is not—Distinctions between living and dead organised structures—What organic life is.

WHAT is organic life? how is it manifested? and for what purpose is it so manifested? are questions of some moment, and were they correctly and clearly answered would lead to important results. An effort is therefore made in the following pages to elicit some light on this subject, and if only one step of progress in the direction of truth shall be attained, the attempt will not have been made in vain.

Organic life is only exhibited to us in connection with living organised structures; but it is manifested in three different states of those structures, namely, in the *incipient*, in the *active*, and in the *torpid* states. It is most conspicuous in the *active* condition, where each individual lays hold of its appropriate food, converts it into its own proper organism, endows it with its own vital properties, and ejects from its system whatever is superfluous or pernicious to it, and by doing so promotes its growth, and conserves and renovates its structure. These well-known operations are briefly remarked upon in the context, and may be found more fully explained in any good physiological treatise.

SECTION I.

Life is manifested in the *incipient* state of organised structure, in the seed and in the egg prior to the commencement of active

existence, by *resisting, within a certain range, the ordinary effects of physical agents on the structures with which it is united, which would destroy their fabrics were they dead.*

"A fresh, that is a living egg," says Dr. Southwood Smith, "was put into cold water, at about zero, where it was frozen, and then allowed to thaw. By this process its vitality was destroyed, and consequently its power of resisting cold and heat lost. This thawed egg was next put into a cold mixture with an egg newly laid; the time required for freezing the living egg was seven minutes and a-half longer than that required for freezing the dead egg. A new-laid egg was also put into a cold atmosphere, fluctuating between 17° and 15°; it took about half-an-hour to freeze, but when thawed and put into an atmosphere at 25° (10° warmer) it froze in half the time.

"A fresh egg and one that had been frozen and thawed, were then put into a cold mixture at 15°; the thawed one soon came to 32°, and began to swell and congeal; the fresh one sank to 29½°, and in twenty-five minutes after the dead one, it rose to 32°, and began to swell and freeze. The result of this experiment upon the fresh egg," he adds, "was similar to that of analogous experiments made upon the frog, eel, snail, &c., where life allowed the heat to be diminished 2° or 3° below the freezing point, and then resisted all further decrease, but the power of life having been expended by this exertion, the parts then froze like any other dead animal matter."*

Section II.

But not only does life possess a certain power to resist the ordinary effects of physical agents on the structures with which it is connected, which would destroy them were they deprived of it, or dead; *but the protection and preservation it thus affords them may extend over periods of indefinite length, if they are not exposed to those agents that stimulate to germination or active life.*

"Few things," says Mr. E. Jesse, "appear to me more curious than the fact that the seeds of various plants and flowers which have lain dormant for ages in the ground, have vegetated on being exposed to the air. This was shown in trenching for a plantation a part of Bushey Park, which had been probably undisturbed by the spade or plough since the reign of Charles I., or still longer. The ground was turned up in the winter, and in the following summer it was covered with a profusion of the tree mignonette, pansies, and wild raspberry, plants which are nowhere found in a wild state in the neighbourhood. In boring for water lately at a spot near Kingston-on-Thames, some earth was brought up from a depth of 360 feet; this earth was carefully covered over

* "Philosophy of Health," vol. ii. p. 133.

with a hand-glass, to prevent the possibility of any seeds being deposited upon it, yet in a short time plants vegetated from it."*

"It is impossible," says an eminent physiologist, "to assign a limit to this prolonged torpidity; as in the seed, so in the egg, the period may be indefinitely extended. Bromare discovered eggs in a wall still fresh after the lapse of many centuries; and seeds may sleep for ages in the deep recesses of the earth." "I have seen a head of maize, or Indian corn, taken from the grave of one of the Incas of Peru, and certainly buried more than three centuries, perfectly capable of germinating. Two seeds detached from it, and steeped in a solution of chlorine, budded; but from being neglected and suffered to remain too long in the solution, the seeds did not make much progress after they were sown. To precisely the same effect is an experiment made by Sir Thomas Dick Lauder. A quantity of mould was taken fresh from a soil overwhelmed not less than sixty years before with drift sand. The mould was put into a shallow perforated earthenware flat, and covered with a bell glass, tilted occasionally to admit air. This was done on the 17th February, 1832, and by the beginning of May following, forty-six plants of four different kinds, made their appearance, and among these kinds were the scorpion-grass, and the forget-me-not."†

One of the most interesting cases of this kind on record is related by Dr. Lindley: "I have now before me," he says, "three plants of raspberries, which have been raised in the gardens of the Horticultural Society, from seeds taken from the stomach of a man whose skeleton was found thirty feet below the surface of the earth, at the bottom of a barrow near Dorchester. He had been buried with some coins of the Emperor Hadrian, and it is probable, therefore, that the seeds were 1,600 or 1,700 years old."‡ Several cases of the same character are related by Dr. Pritchard, but we shall let the following suffice: "To the westward of Stirling there is a large peat bog, a great part of which has been flooded away by raising water from the River Teith, and discharging it into the Forth, the under soil of clay being then cultivated. The clergyman of the parish standing by while the workmen were forming a ditch in this clay, which had been covered with fourteen feet of peat earth, saw some seeds in the clay which was thrown out of the ditch; he took some of them up and sowed them; they germinated, and produced a crop of *Chrysanthemum septum*. What a period of years must have elapsed while the seeds were getting

* "Gleanings in Natural History," pp. 82, 83.
† "Physiology of Plants," pp. 145, 146.
‡ "Introduction to Botany," p. 298.

their covering of clay, and while the clay became buried under fourteen feet of peat earth."*

Similar incidents might be indefinitely adduced to illustrate the preserving power of life in the incipient condition of organised structure; but enough has been advanced to show its conserving influence, when compared with the speedy decomposition of those that are deprived of its salutary protection.

Section III.

The third condition of organised structure in which life is exhibited is the *torpid* condition. There it manifests itself during the annual hybernation of certain plants and animals, and more particularly in plants and in animals which have been placed in such positions *as to protract the completely torpid state to an indefinite period, by resisting, within a certain range, the ordinary effects of physical agents upon their structures, and by preserving them entire during the suspension of the vital actions—notwithstanding the very protracted and unknown periods during which they may be subjected to this condition.*

In the warmer regions of the earth the sap flows in certain plants through the whole year; but in more temperate climes the functions of vegetables are suspended during the winter season, and when in this condition they are said to *hybernate.* "Early in February, before the sap began to flow, Dr. Walker made several incisions at different heights in a birch tree, in order to observe its motion. No sap was visible at the lowest incision in the trunk till the temperature of the atmosphere rose to 46° in the shade, after which, as the temperature augmented, the sap continued daily to rise. When the highest incision in the trunk, at the height of thirty feet, bled, the thermometer was at 52°, and when the tree bled, not only from the incisions in its trunk, but from every cut extremity of its branches, it was at 56°. During the whole experiment, when the temperature was nearly the same, the sap continued nearly stationary; rising again, as the temperature rose, just like the fluid in a thermometer."†

"In many animals," also, "a general suspension of the actions of life, extending even to the vital functions of respiration and circulation, takes place during the winter months, constituting what is termed *hybernation.*"‡

"Naturalists and anatomists have alike sought in vain for either external or internal characters of general application, by which they might distinguish *a priori* the species subjected to

* "Researches on Physical History of Mankind," vol. i. p. 39.

† "Encyclopædia Britannica.—Vegetable Physiology," sec. 2. art 2.

‡ "Bridgewater Treatise, Animal and Vegetable Physiology," vol. ii. p. 536.

this strange, though well-ordered lethargy. They belong to various genera and tribes, many of which have few characters in common, as will be perceived when we name as well-known instances, the dormouse, the hedgehog, and the bat. It influences both warm and cold-blooded animals. The former of these, at certain advanced periods of the autumn, according to their species, seek out places of repose, either in the earth, among old walls, in caverns, trunks of trees, or bushes, which retreats they usually line with dried grasses, herbs, leaves, or moss. The bat chooses caverns, churches, barns, and other situations, where the temperature is milder than that of the open air; and, contrary to the usual practice, it suspends itself by the hooked claws of its hinder extremities. It is the practice of other hybernating animals to contract themselves into a ball, in such a manner as to expose the least possible surface to the action of the air. When discovered in their retreats they are generally thus rolled up, cold to the touch, their limbs stiffened, their eyes closed, their respiration slow, interrupted, sometimes even imperceptible, and their insensibility so great that they may be removed, rolled about, and otherwise maltreated, without showing any further signs of life.

"Many cold-blooded animals may be regarded as of the hybernating kind. Indeed, the greater proportion of reptiles, insects, molluscous animals, &c, inhabiting cold countries, are very, lethargic during the winter season, which they usually pass without food. They appear subject to the influence of this feeling even in warm climates; at least Humboldt describes certain reptiles in South America which pass a portion of the year buried in the earth, and which are only aroused by the occurrence of rainy weather or the excitement of violent means."

"The different degrees of hybernating intensity are well ascertained by the number of respirations in a given time, or in its most perfect state by the total suspension of all respiratory movements."*

"A dormant vitality may also exist in a system which has been brought into a perfectly dry state, as is proved by the examples of many species of animalcules, and even of some of the more highly developed worms, which may be kept in a dry state for an indefinite length of time, and when moistened with water resume their activity as if restored to life. The germination of seeds under these circumstances is matter of common observation, but the vivification of animalcules is a more curious phenomenon; for it takes place more rapidly and is more striking in its results. The wheel animalcule can live only in water, and is commonly found in that which has remained stagnant for some time in the gutters of houses; but it may be deprived of this fluid and reduced to

* "Encyclopædia Britannica—Animal Kingdom," p. 167, 168.

perfect dryness, so that all the functions of life shall be completely suspended, yet without the destruction of the vital principle; for this atom of dust, after remaining for years in a dry state, may be revived in a few minutes by being again supplied with water. This alternate suspension and restoration of (active) life may be repeated without apparent injury to the animalcule for a great number of times. The hair-worm, which inhabits stagnant pools, and which remains in a dry and apparently lifeless state when the pond is evaporated, will in like manner revive, in a very short time, on being again immersed in water.*"

"That many animals," says Dr. W. B. Carpenter," are capable of being reduced to a state of inactivity, similar to the seeds of plants, and of being again excited to action, cannot be doubted. Thus, insects have revived on exposure to the sun, after having been immersed in spirits for many months, and fishes after being frozen."† "Mosses," he adds, "have a remarkable power of resisting injurious influences and of preserving their vitality like seeds when to all appearance dead. Gleditsh is stated to have revived a moss which had been dried for a hundred years by immersing it for a few hours in water."‡

"A friend of mine," says Mr. Edward Jesse, "who resided near London, had in his dining parlour a large marble basin in which he kept four gold and silver fish. Three of them at length died; and in the winter, just at the beginning of a hard frost, he went to pass about a week in London. On his return, in consequence of there not having been a fire in the room during his absence, he found the water in the marble basin one solid body of ice, and the remaining fish frozen in the middle of it. He immediately broke the ice around it, took it out, and found it to all appearance lifeless, and looking perfectly crystallised. This was about noon. Leaving the fish in the basin, and a fire having been lighted, he, after dinner, more from accident than any other cause, looked at the basin, and to his astonishment saw the ice in a great measure thawed and the fish moving. At midnight, when he went to bed, it was as lively as usual."§

"Leeches can bear almost the extremes of cold as well as heat, I have known them frozen in a bottle of water and appear vigorous after the water was thawed."‖ He also states on the authority of Blumenbach, that "there are undoubted proofs of newts and frogs having recovered after being frozen perfectly hard."¶

* "Bridgewater Treatise.—Animal and Vegetable Physiology," vol. i. pp. 61, 62.

† "General and Comparative Physiology," p. 142. ‡ *Ibid.*, p. 58.

§ "Gleanings in Natural History," p. 323.

‖ *Ibid.*, p. 333. ¶ *Ibid.*, p. 349.

The following is a remarkable case of the lengthened preservation of one of the members of the vegetable kingdom, during the suspension of the vital actions:—"In 1830 Mr. Houlton presented to the Medico-Botanical Society a bulbous root taken from the withered hand of an Egyptian mummy. This root germinated in the atmosphere, and when committed to the earth grew freely. We have been informed that this root was an onion. Now in all probability it had been shut up in the mummy case for more than two thousand years."*

There are also on record many cases of similarly protracted preservation in the members of the animal kingdom, while in the completely torpid condition.

In the "Gleanings in Natural History" we are informed that while some quarrymen were quarrying sandstone rocks near Caermarthen, in South Wales, they at different times found small toads alive in the solid rock. "In further proof, I may mention," continues Mr. Jesse, "that a frog was recently dug out alive from a stratum of stiff clay, near Tunbridge Wells; it was about seven feet from the surface. The owner of the estate happened to be standing close to his workmen at the moment and saw it dug out. It was carefully taken away and brought to his house in Great Cumberland-street, London, where he showed it to many of his friends. It lived some weeks, but refused all food, and was at last killed by an accident."†

"I was also informed by a most respectable clergyman and magistrate in Staffordshire, that two colliers came before him and requested to make an affidavit of their having discovered in a large block of coal about sixty yards below the surface of the earth a snake or adder, which was found alive on breaking the piece of coal. These men wished to make the affidavit because the truth of their assertion had been doubted."‡

"In digging a well at Blois, during the year 1851, some workmen drew up from about a yard beneath the surface a large flint weighing about 14 lb., and on striking it a blow with a pick-axe, it split in two, and discovered snugly ensconced in the very centre a large toad. The toad seemed for a moment greatly astonished but jumped out and rather rapidly crawled away. He was seized and replaced in the hole, where he settled himself down very quietly. The stone and toad, just as they were, were sent to the Society of Sciences at Blois, and became immediately the subject of curious attention. First of all, the flint fitted together, with the toad in his hole, was placed in a cellar and embedded in moss. There it was left for some time. It is not known if the toad ate,

* "Physiology of Plants," p. 145.

† "Gleanings in Natural History," p. 339. ‡ *Ibid.*, p. 68.

but it is certain that he made no discharge of any kind. It was found that if the top of the stone were cautiously removed in a dark place he did not stir; but that if the removal were effected in the light, he immediately got out and ran away. If he were placed on the edge of the flint, he would crawl into his hole, and fix himself comfortably in. He gathered his legs beneath his body, and it was observed that he took especial care of one of his feet which had been slightly hurt in one of his removals. The hole is not one bit larger than the body, except a little where the back is. There is a sort of ledge on which his mouth reposes, and the bones of the jaw are slightly indented as if from long resting on a hard substance. Not the slightest appearance of any communication between the centre and the outside of the stone can be discovered, so that there is no reason to suppose that he could have drawn any nourishment from the outside. The Committee, consisting of three eminent naturalists, one of whom has made toads his peculiar study for years, made no secret of their belief that the toad had been in the stone for hundreds, perhaps thousands of years; but how he could have lived without air or food, or water, or movement, they made no attempt to explain. They accordingly contented themselves with proposing that the present should be considered another authentic case, to be added to the few hundreds already existing, of toads being found alive embedded in stone."*

Dr. Goldsmith says that "the toad, like all the frog kind, is torpid in winter. It chooses for a retreat either the hollow root of a tree, the cleft of a rock, or sometimes the bottom of a pond, where it is found in a state of seeming insensibility. But what shall we say to its living for centuries lodged in the bosom of a rock, or cased within the body of an oak tree, without the smallest access on any side, either for nourishment or air, and yet taken out alive and perfect! Stories of this kind it would be as rash to contradict as difficult to believe; we have the highest authorities bearing witness to their truth, and yet the whole analogy of nature seems to arraign them of falsehood. Bacon asserts that toads are found in this manner; Dr. Plot asserts the same; there is to this day a marble chimney-piece at Chatsworth, with the print of a toad upon it, and a tradition of the manner in which it was found. In the memoirs of the Academy of Sciences there is an account of a toad found alive and healthy in the heart of a very thick elm without the smallest entrance or egress. In the year 1731 there was another found near Nantes in the heart of an old oak without the smallest issue to its cell, and the discoverer was of opinion, from the size of the tree, that the animal could not have been confined less than eighty or a hundred years, with-

* "Leisure Hour," for 1852, No. xxxi. p. 496.

out sustenance and without air. To all these we can only oppose the strangeness of the facts; the necessity this animal appears under of receiving air, and its dying, like all other animals, in the air-pump when deprived of this all-sustaining fluid. But whether these be objections to weigh against such respectable and disinterested authority, I shall not pretend to determine."*

It is obvious that Dr. Goldsmith is somewhat incredulous on this subject; but with his well-known candour he represents both sides of the question, that subsequent inquirers might decide for themselves. In this, at least, his good nature directed him rightly. A century has elapsed since he wrote the above, and during that time so much additional light has been thrown on Natural History and its collateral sciences, that we have now no hesitation in saying that the statements so respectably confirmed, are substantially correct. For though food and air (or rather, oxygen, as extracted from air or water) are both absolutely essential to animal existence during the condition of active life, neither are required, nor taken advantage of, during the completely torpid condition.

The incidents already advanced show in the most unequivocal manner that the vital functions may be completely suspended without the removal of the vital power from the structure, and that they are again brought into operation on the return of the requisite stimulus. It also appears that, while the condition of hybernation is constitutional in certain species, it is superinduced in consequence of the absence or deficiency of some of the physical agents which promote the condition of active life, and to be withdrawn on the return or increase of the deficient stimulus. In northern latitudes the absence of a certain degree of heat, as manifested in the lowering of the temperature, is, at least, one of the causes which hasten this condition; and towards the Equator the deficiency of moisture produces the same effect. "Humboldt describes certain reptiles in South America which pass a portion of the year buried in the earth, and which are only aroused by the occurrence of rainy weather, or the excitement of violent means The Indians often find enormous boas, which they call uji, or water-serpents, in the same lethargic state; and to reanimate them, they must be irritated, or wetted with water."†

The state of hybernation is evidently one of those benevolent provisions which the Creator has so munificently diffused throughout the creation, for the promotion of the well-being of His creatures. It is the means used for preserving the beings that are subjected to it, from the prejudicial effects of the seasons of

* "Goldsmith's Animated Nature," p. *555*.

† "Encyclopædia Britannica.—Animal Kingdom," p. 168.

the year, that would otherwise be detrimental to their health, or destructive of their lives, and for keeping them entire till the return of the more congenial seasons, when the increase of the deficient stimulus restores them to their former activity.

Now, it should be specially observed that the various animals that have been found alive in the interior of trees, and in the depths of the earth; whether enclosed in blocks of coal, in the centre of rocks, or in beds of clay, all belong to species that hybernate, or become torpid, during a portion of the year. It therefore appears obvious that these animals had, at some remote period, selected the places in which they were found for hybernaculums, in which to await the return of the more genial season, with its requisite stimulus, to recall them to active existence. But changes having shortly taken place, which prevented the favourable effects of returning seasons from reaching them, they remained in an absolutely unaltered condition, notwithstanding the great changes that were taking place around them, till the tool of the workman made an entrance to admit the vivifying agents which immediately recalled them to active life.

Nor can there be any doubt that some of these animals had existed for many thousand years. In fact, we cannot set a probable limit to the length of their lives, as they must have taken up their hybernating abode in the materials which had subsequently been converted into the substances in which they were found. Those that are found in coal must have made their hybernating residence in the vegetable matter from which it is formed; and those that are found in sandstone, or in other rocks, must have taken a lodging in the mud or debris of which those rocks are constituted, and which time, gradual pressure, and other causes, have converted into those more solid substances.

Having, however, primarily taken up those positions, and subsequently getting into the perfectly hybernating state, they had shortly after been overtaken by some of the overwhelming inundations, or other extensive commotions, which appear to have been common in the early part of the earth's history, and which have from time to time so much altered its external aspect. And being thus buried along with the materials in which they were embedded, they continued unchanged, while the surrounding vegetable matter was being converted into coal, the sand into sandstone, and the mud into rock: and throughout every series of geological alteration, down to the time they were aroused and liberated from their protracted confinement. It is not likely that the reptiles found in clay are of so remote antiquity; but they are probably of antediluvian origin, and had found their way into the positions where they were discovered, by causes similar to those we have referred to.

Regarding the animals that have been found alive in the interior of trees, they had probably selected the cavity formed by the fork of the main branches for their winter hybernaculums, and being unable to extricate themselves on the return of the warm weather, had remained living on insects within their reach, and on the moisture that dropped into their beds from above, till by the increase of the wood, the bark had gradually encroached upon them, and at length had closed them in, while they were yet in the perfectly torpid condition When first confined to the cavity of the fork, the torpid condition would be prolonged into summer by the coolness and shade of the growing tree; as it increased, and the covering encroached over the animal, and maintained a lower temperature, the duration of its torpidity would be annually extended, till it would ultimately become permanent before it was completely covered in, and thereby prevent it from being smothered, by the sudden check to its vital action.

This view of the matter is corroborated by the experience of Mr. Jesse: "I remember," he says, "some years ago, getting up into a mulberry-tree and finding in the fork of the two main branches a large toad, almost embedded in the bark of the tree, which had grown over it so much, that he was quite unable to extricate himself, and would probably, in time, have been completely covered with the bark. Indeed, there seems to be no reason why, as the tree increased in size, the toad should not, in process of time, become embedded in it, as was the case with the end of an oak-rail that had been inserted into an elm tree, which stood near to a public foot-path. This being broken off and grown over, was, on the tree being felled and sawn in two, found nearly in the centre of it. The two circumstances together may explain the curious fact of toads having been found alive in the middle of trees, by showing that the bark having once covered them, the process of growth in the tree would annually convey them nearer to the centre of it, as happened with the piece of oak-rail *

Having thus represented the effect of life in three distinct conditions of organised structure, namely, in the *incipient* state, as it exists in seeds and in eggs prior to the development of the beings which they are destined to produce; in the *active* state, as exhibited in the full-developed being, performing its vital functions, and thereby maintaining, increasing, and renovating its structure; and in the *torpid* state, as shown by the preservation of the structure during the suspension of those functions, and by restoring it to the condition of active life on the return of the requisite vital stimulus. We have answered the questions, How is life manifested? and for what purpose is it so manifested?

* "Gleanings in Natural History," p. 66.

But the first question propounded, namely, What is life? remains unanswered; and we must confess that we are better prepared to state what it is not, than to answer what it is.

Life is not "the sum of the vital actions;" neither is it any property belonging to any one of the simple substances of which chemical analysis has shown organised structures to be constituted; nor is it the result of any combination of any number or quantity of those elements under any given condition.

For since life exists in bodies while no action is being performed, it is obvious that it is not represented by the sum of the vital actions. That life is not a property of any one of the ponderable elementary bodies in its simple state, is equally evident, as it is only exhibited in structures that are constituted of compounds. And that it is not the result of any combination of any number or quantity of those elements, under any condition (apart from their connection with life), will be clearly seen from the comparison of some of the properties of organised structure when dead, or deprived of life, with those of living structures, in either the incipient or torpid conditions, when they are, for the time being, alike unsupported by vital action.

The living egg, the torpid animal, and the hybernating plant, maintain a temperature a little higher than the surrounding atmosphere; whereas, the dead egg, plant, or animal, having with the loss of life lost its power of physical resistance, yields to atmospheric influences, and has its temperature regulated by the surrounding medium. The softer parts of the dead animal under the most favourable of ordinary circumstances, decompose and disappear in the course of a few months, and under conditions less conducive to preservation, in as few weeks; the bones even, notwithstanding their close resemblance to inorganic matter, decay and moulder away in the course of years; while mosses certain animalcules, worms, and probably hundreds of other beings, which have escaped the notice of man, may have their fluids dried up while in the torpid condition, and still retain the vital power, which preserves and protects their structures from deterioration, during indefinite periods of time, and even under the self-same influences that decompose and dissipate dead animal matter.

The lofty mountain, whose craggy summits surmount the clouds, comparatively unaffected by the lapse of ages that have rolled past since its first elevation, is doubtless a noble monument of nature's stability; but much as its contemplation excites our veneration, it comes short in calling forth the sublime emotions that are awaked, by the consideration of animals that lived and breathed before the formation of the rocks or blocks in which they reside, that live to the present time, and that may continue to live d perform the functions of active life, when time is merging eternity.

The power of life may be further manifested by comparing some of the properties of the living muscle with those of the same muscle when dead.

The most wonderful property of living muscles, is the extraordinary force which they exert, although composed of extremely slender threads or fibres. "The following facts in relation to this point are demonstrated by the celebrated Borelli in his work, 'De Motu Animalium.' When a man lifts up with his teeth a weight of 200 lbs. with a rope fastened to the jaw-teeth, the muscles which perform this work exert a force of 15 000 lbs. weight. If anyone hanging his arm directly downwards lifts a weight of 20 lbs. with the third or last joint of his thumb, the muscle which bends the thumb and bears that weight, exerts a force of 3,000 lbs. When a man, standing upon his feet, leaps or springs upwards to the height of two feet, if the weight of such a man be 150 lbs., the muscles employed in that action will exert a force of 2,000 times greater, that is to say, a force of about three hundred thousand pounds. The heart, at each pulse or contraction, by which it protrudes the blood out of the arteries into the veins, exerts a force of above a hundred thousand pounds."* Yet "the muscles, that when living could have ruptured their tendons, dislocated the bones, and broken them to pieces, when dead, become soft and flabby; and were it not that they are held together by their sheathes, cellular membrane, and blood-vessels that everywhere penetrate them, and for some time hold them together, they would scarcely be able to support their own weight."†

Having thus demonstrated that life is not "the sum of the vital actions, nor the result nor property of any one or more of the ponderable substances which constitute organised structures, we have at least circumscribed the field of examination; and having also pointed out certain powers or properties that are peculiar to life, we have in so far brought it under the cognisance of the understanding. For as life resides in structures, but does not constitute a ponderable part of them, it must be an imponderable substance, distinct from their ponderable elements, but coexistent with their earliest being.

The Divine record corroborates these conclusions. It states that animal life, or "the life of the flesh, is in the blood."‡ And that such is the case is farther confirmed in a very remarkable manner, were confirmation necessary, by the very highest of human testimony; for Drs. Southwood Smith, T. J. Aitken, and others demonstrate that vital power exists in its particles. "Blood," says the former, "effused from living vessels into the substance,

* Dick's "Christian Philosopher," vol. ii. p. 155.
† "Aitken on Physiology," p. 488.
‡ Leviticus xvii. 11.

or upon the surface of living organs, solidifies without losing vitality. If a clot of blood be examined some time after it has thus become solid, it is found to abound with blood-vessels. Some of these vessels are obviously derived from the surrounding living parts. The minute vessels of these parts, as can be distinctly traced, elongate and shoot into the clot. The clot thus acquires blood-vessels of its own, and by degrees a complete circulation is established within it. The blood-vessels of the clot act upon the blood they receive, just as the vessels of any other part act upon their blood,—that is, transform it into the animal matter, which it is their office to elaborate. In this manner, a clot of blood is converted into a component part of the body, and acquires the power of exercising its own peculiar and appropriate functions in the economy."* Again, "if an animal be bled to fainting, and the blood of another animal of the same species be injected into its vessels, the animal which was apparently dead acquires new life at every stroke."†

But while life exists in the blood, it is not confined to it alone; it resides in almost every component part of the organised body; yet as the blood is the circulating medium of the vital power, from which the structure is increased and renovated, the circulatory system may be viewed as the principal seat of life, and the heart, where such exists, as its centre.

Life, however, exists in the incipient state of organised structure before the blood is formed in the egg, or vitalised sap in the seed, and is then chiefly confined to an imperceptible quantity of matter, namely, to the very minute part called the germ, or molecule; the rest of the structure being appropriated for the first food of the living germ.

"Every vegetable stem," says Dr. Roget, "and also every branch which arises from it, is developed from a germ or bud, which is originally of inconceivable minuteness, and totally imperceptible by any optical means of which we have the command. But as soon as it becomes visible, and its structure can be distinguished, it is found to contain within itself many of the parts which are to arise from it in miniature, and folded up in the smallest possible compass."‡

"The rudimental egg," says Dr. Aitken, "while attached to the cluster of eggs that are being formed in the cavity of the abdomen of the bird, is at first colourless and transparent, or nearly so; but as it becomes larger, it acquires a more or less intense degree of yellow tint, according to its size. Upon the larger of these yelks, even before they are detached from the

* "Philosophy of Health," vol. i. p. 351. † *Ibid.*, vol. ii. p. 429.
‡ "Bridgewater Treatise.—Animal and Vegetable Physiology," vol. i. p. 86.

cluster, there may be perceived a minute spot, of great importance, as being the centre from which the formation of the chick subsequently commences. It is known by the name of molecule. All the different parts of the egg are subservient to the molecule, for this is the essential point from whence (active) life has to start, and, in fact, in which life is peculiarly resident in the perfect egg."* Now, "the substance of the fluid yelk is changed into blood, without the action of any special organ; for as yet no organs such as liver, spleen, or lungs exists, and when the formation of the blood has arrived at a certain point of perfection, it begins to be in motion. The blood is seen, however, to be in motion before the heart can be observed to beat."†

We thus perceive that the perfect egg possesses in itself a vital force separate and independent of organs, and that it is by this power that it forms its own blood, and evolves the organs necessary for the exercise of its vital functions; the accessary conditions required, being exposure to an adequate temperature, and a due supply of atmospheric air.

Organic life is, therefore, in a special sense, the chief part of the seed, for it is essential to all living seeds, the ponderable parts being indebted to it for their vivification, evolution, and structural growth. It is, moreover, of one *general* or uniform *nature* or *disposition*, irrespective of the kind of parent from which it is transmitted; for it invariably manifests itself in the developed plant, by seeking for *self-conservation*, and in the developed animal by striving for *self-gratification*, notwithstanding that the matter or elementary bodies, with which it is united in the various seeds, differ from each other as widely as do the parents from which they proceed. This difference does not consist, however, of the forms or textures of the germs or seeds, but in the kinds and combinations of the substances of which they are formed; for Dr. G. Redford states that "the germs of all animals are similar in form and structure, yet the difference in their properties is very great."‡ It is from this variety of properties in the ponderable part of the germ, that the different forms, kinds, and qualities of plants, and the various structures, *special* dispositions, and habits of animals arise. For as Dr. W. B. Carpenter says, "the parent communicates to its offspring, not so much the structure itself as the power of forming that structure from the surrounding elements."§

It is the life which the parents communicate that constitutes this power. It evolves the ponderable part of the germ or seed when under the requisite conditions, aids in the preparation and

* "Aitken on Physiology," pp. 496, 497.
† "Philosophy of Health," vol. ii. p. 428.
‡ "Life, Mind, and Matter," p. 59.
§ "General and Comparative Physiology," p. 15.

application of its first nourishment, develops its structure, and prepares it for active life. When thus prepared, the newly-formed being enters upon a new state of existence, qualified to select and to appropriate such substances as are requisite for its subsistence, for increasing, maintaining, and renovating its structure.

From these considerations we elicit that life is an imponderable substance, which has not been identified apart from living organised beings, and to which God has been pleased to give, in some cases at least, an extremely lengthened, if not an eternal existence. That it is transmitted from parent to offspring, and possesses the power of converting certain substances, under given conditions, into organised structure; of maintaining a certain range of temperature therein, of imparting strength to the muscles and stability to the body, and of resisting, to a considerable extent, the physical agents that decompose dead organised matter.

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